CHINA'S NEW DAY

ISAAC T. HEADLAND

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PRINCESS SU, WHOSE HUSBAND GAVE HIS PALACE FOR CHRISTIANS DURING BOXER SIEGE

CHINA'S NEW DAY

A STUDY OF EVENTS THAT HAVE LED TO ITS COMING

BY

ISAAC TAYLOR HEADLAND, D.D.

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SOME BY-PRODUCTS OF MISSIONS. COURT LIFE IN CHINA.
THE CHINESE BOY AND GIRL. CHINESE MOTHER GOOSE.

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Chinese Flag
red - Chinese proper
yellow - Manchu
blue - Mongolia
white - Tibet
black - Mohammadan
In Sun - would not hold
flag with red a top but
would gather them all to-
gether at one end.

Chinese hold men in
this order -
Scholar - Kwi
Farmer -
Mechanic
Tradesman
Soldier

FOREWORD

THE CENTRAL COMMITTEE believes that it has been led providentially to the study of China at a great crisis in her history. Until November the Committee confidently expected to publish a book on another subject; but the serious illness of the author compelled a sudden change. The Committee was led to write to Dr. Headland who responded to the request that he write a book on present conditions in China with a time limit of six weeks. He has completed the task and the Committee issues this unique book on China on the date intended. Dr. Headland from his long residence in Peking has had the advantage of observing at close range the remarkable events and characters of the past decade, while Mrs. Headland, in her position of physician to the princesses, had unusual opportunities to study the women of the highest class. And now China has this day, February 12th, been declared a Republic. With the study of our book begins a new era. Sun Yat Sen, who has done so much to free China, is a rare man the highest type of Christian patriot. The future of China now depends largely on the attitude of the Christian Church and her response to the needs of the Chinese. How marvellously "God is working his purpose out." He has opened the doors and waits for us to say whether the earth shall be filled with His knowledge.

May the study of this book lead us all to a new understanding of His plan and power and to a new devotion to his cause.

MRS. HENRY W. PEABODY.
MISS E. HARRIET STANWOOD.
MRS. DECATUR M. SAWYER.
MRS. FRANK MASON NORTH.
MISS GRACE T. COLBURN.
MISS RACHEL LOWRIE.
MRS. A. V. POHLMAN.
MISS OLIVIA H. LAWRENCE.

THE QUEUE LINE, GETTING READY FOR CHURCH, ACADEMY, NANKING

Presbyterian Board

STUDENTS, CANTON CHRISTIAN COLLEGE

Presbyterian Board

CHAPTER I

THE BREAK WITH THE PAST

THE China which is so rapidly emerging could never have been developed by orderly evolution from the old China so swiftly passing away. There had to be a definite break with the past, a frank abandonment of certain outgrown ideals, and an adoption of certain new principles and methods from without.

One of the most powerful factors in the creation of the New China has been and is the process of dissociation with the past and a deliberate change of attitude. For millenniums China's face has been toward the past. Her literature, her government, her social life have all deified the past and subordinated the present.

Aim of Chapter.

It is the aim of the present chapter to trace some of the influences which have contributed to bring about this most remarkable intellectual revolution of a whole people (for it is nothing less) that the world has ever seen.

Necessary to Correct Understanding.

Some such survey is necessary if we are to measure the factors which to-day are making a new China. Without this revolution in viewpoint and polity all the other factors would be impotent to bring about in a decade changes which intelligent observers had expected to

take at least a century or two. The first I shall mention is the Chino-Japanese War.

Chino-Japanese War.

In June, 1894, I started from Peking for a trip to Korea. When I boarded the steamer at Tientsin, I had heard no murmurings of war. When I landed at Chefoo three days later, I went on shore amidst companies of Japanese soldiers, horses, provisions, ammunition, and all the equipments of an army. The bluff was covered with Koreans, clothed in white smocks and horsehair hats, sitting smoking long-stemmed pipes, as unconcerned as though nothing was happening, with no regard for the fact that by their inviting the Chinese to come over and put down a rebellion, they had involved the two greatest nations of the Orient in a war which was to establish the reputation of the one as a fighter, and to awaken the other to a realization of her weakness.

Battle of Assam.

A few nights later I was called by Dr. George Heber Jones, with whom I was staying, to see before our door a company of Japanese soldiers stacking arms, and then a half hour later to see them take up their arms, fall into line, and march away as silently as the proverbial Arab. The next morning it was reported that the battle of Assam had been fought, the Chinese had been defeated, and the gun had been fired which was to awaken China, subjugate Korea, and make Japan, for a time at least, a leader in the progress of the Orient.

Preparing for War.

For several years previously the Japanese had been preparing for this struggle. They had their students in our colleges and universities, their business men in all the Oriental ports, and their army officers studying all the languages of Europe and gathering up all the information about China that might be of interest or assistance in the coming struggle. I myself taught the major, who afterwards sounded the harbors of the Gulf of Pechelee, distinguished himself during the war, and returned as general to take charge of the troops in China when it was over.

Sending New Testament into Palace.

There was another factor which contributed, though in a more quiet way, to the awakening of China. This was the sending of the New Testament as a birthday present to the Empress Dowager.

In 1894 the Christian women in China—European, American and Chinese—decided to pay their respects to the Empress Dowager. This year she celebrated with great pomp her sixtieth birthday. Never perhaps since the days of K'ang Hsi and Ch'ien Lung had preparations been made on so large a scale. A stone road had been built from Peking to the summer palace, fifteen miles west of the capital. Silver was sent in from all the provinces in great quantities, and presents began to pour in from all parts of the empire. The Christian women from England and America, and the Christian Chinese ladies,

decided to give the Empress Dowager a birthday present.

Printed with New Type.

After discussing the matter in several meetings, a committee was appointed, and the New Testament was selected as the most appropriate present to be given on that occasion. New type was at once cast; it was printed on the best of foreign paper, was bound in silver, embossed bamboo pattern, inclosed in a silver box, which was placed in a red plush box, which in turn was inclosed in a beautifully carved teakwood box, and the whole put in an ordinary pine box, and sent to the British and American ministers, who sent it to the foreign office, whence it was carried to the palace to Her Majesty. These ladies put all the ceremony they could into the preparation and transmission of their present, knowing that ceremony would play as large a part in its acceptance as would the gift itself.

Chinese Love Ceremony

The Chinese love ceremony. We do not. We meet a man on the street, and with a wave of the hand and a "how do you do," we rush on as though to overtake the flight of time. The Chinese are never in a hurry. They have gone quietly and restfully on for so many centuries that it never occurs to them that there is any need for hurry. A man meets another on the street, makes a polite bow, says a few words, makes another polite bow and says a few words more, then another polite bow, and, with "I'll see you again," passes quietly and slowly on and it seems restful to see him do it.

The Empress Dowager had the pine box opened, as all presents to Her Majesty had to be opened, in her presence. There was the beautifully carved teakwood box, carved like the frame of her portrait which is now in the Smithsonian Institution in Washington.

Red the Sign of Happiness.

Next appeared the red plush box. Red is the sign of happiness in China. The bride's dress is red; the chair in which she rides is red; New Year's gifts are wrapped in red and tied with a red string,—everything that signifies happiness is red,—and so these ladies silently wished the Empress Dowager happiness on her sixtieth birthday, and she understood the wish.

Silver Box.

Next appeared a silver box suggestive of the silver basis of China's monetary system. Within that was the Word of God bound in silver.

Greatness of the Dowager.

We do not know what influence the New Testament had upon that great woman—and she was a great woman. She was born in a humble home. She was taken into the palace at sixteen years of age and made the concubine of the Emperor, a condition which no member of the Manchu race covets for his daughter. She studied until she could read the classical language as well as the officials could read it; and she so approved herself to the ladies of the court that she was elevated to the position of *Kuei fei* or first concubine. She became the mother of the Emperor's only son, and was raised to the position of wife. Her husband died when her son

was only three years of age, and she contrived to have him placed upon the throne, with herself as regent during his minority. In order to do this it was necessary for her to sweep from the board seven princes who were anxious to take control of affairs.

Puts Kuang Hsü on Throne.

During these years of regency she found time, among other duties, to make matches for her sisters and brothers. She had her younger sister married to her husband's younger brother, thus making her the mother of the present line of rulers. Her son died as soon as he reached his majority, and that same night she went out to her sister's home, and brought in her three-and-a-half-year-old boy. The next morning, when she announced the death of her son, she proclaimed this child as his successor under the dynastic title of Kuang Hsü, or brilliant succession, with herself as regent again during his minority. When he failed to rule according to the ideas of his people, she was compelled to dethrone him; and, when she was about to die, she selected her sister's grandson, little Pu Yi, and placed him upon the throne. Here we have the spectacle of a little girl, born in a humble home, being made the concubine of an emperor, the wife of an emperor, the mother of an emperor, the maker of two emperors, the regent for two emperors, the dethroner of an emperor, and the ruler of four hundred millions of people for forty-seven years, in a country where women are supposed to have

no power,—a great woman in the nineteenth century.

The Biggest Thing in the World.

It was this great woman to whom these Christian women decided to give a birthday present, and they selected the New Testament. Whether Her Majesty read it or not we do not know, but it may have been its inspiration that led her to decide to blot out the opium traffic, and to give a constitution to her people; two decisions that are worthy of the greatest ruler that has ever sat upon the Dragon Throne.

Emperor Buys Bible.

Whatever its influence upon the Empress Dowager, we know what the result was on the mind of Kuang Hsü, for the next morning after it was taken into the palace, he sent out to the American Bible Society and bought an Old and New Testament, such as were being sold to the common people.

Friend Visits Palace.

A few days later a gardener, who furnished flowers and vegetables to the palace, came to me and said: "Mr. Headland, something unusual is taking place in the palace."

"Why do you think so?" I asked.

"Well," he answered, "the eunuchs won't talk about anything but Christianity. They kept me talking until dinner time, and when I wanted to leave they would not let me go. They continued to ply me with questions until I was so hungry that I said, 'I must go home and get my dinner.'"

"'*Pieh mang*, *pieh mang*,' the eunuchs urged.

'Don't be in a hurry, we are just about to have a feast brought in, and you must stay and eat with us;' and they kept me there till dark, trying to find out all they could about the Christian religion. Something unusual is taking place."

Emperor Studies Gospel of Luke.

A few days later they invited him to bring the assistant pastor into the palace to dine with them, to teach them more about Christianity; and during the conversation they told my friends that the Emperor had a portion of the Gospel of Luke copied in large characters each day, which he spread out on the table before him, "and," said the eunuch who stood behind his chair while he studied, "I can look over his shoulder, and see what he is doing, he is studying *Luchia fu yin*, —the Gospel of Luke."

Development of Kuang Hsü.

We can never understand the awakening of China without understanding something of the character and development of Kuang Hsü. Remember that he was taken out of the world, where he was free to learn everything, into the palace, where he was expected to follow in the footsteps of his ancestors whose faces were always turned toward the past; and where he did not have a single child to play with, and only eunuchs, serving girls, court ladies and the two Dowagers as his associates, with every wish gratified.

Eunuchs Buy Toys for Emperor.

The eunuchs went out into the city and bought him toys—Chinese toys. He did not like them. They finally found a foreign store on Legation Street, where they bought him some of those

foreign mechanical toys which he wound up and set going, and that was what he wanted—something that would go. He played until, like Budge and Toddy, he wanted to know "what made the wheels go wound," and he broke his toy and found a spring within.

Watches and Clocks.

The eunuchs bought him other toys including Swiss watches and cuckoo clocks. I went through his palace in 1901 with a pass from the American soldiers who were guarding the front gate while he was away at Sianfu. There was a long window along the south side of the room which was filled with clocks from one end to the other, all ticking a different time. There were tables about the room, and clocks on the tables. There was a beautiful curly maple desk with a clock upon it. I sat down upon a French chair upholstered in red plush, and a music box began to play in the seat of the chair. This was attached to an electric fan upon the wall which kept me cool on that hot August day. It was the Emperor's reading chair, the eunuchs told me. He could sit and read, and listen to the music, and be kept cool by the electric fan. This boy, taken out of the world at three and a half years of age, had all these toys of modern times in the palace.

Railroad in Palace.

Then he heard of the *huo lun che*—the fire-wheel cart, and he wanted one. He thereupon had a railroad built along the west shore of the Lotus Lake in the palace grounds, and two little cars and an engine made in Europe large enough

to take the court for a ride on this newly constructed merry-go-round.

Steam Launches in Lotus Lake.

He then heard of the *huo lun ch'uan*—the fire-wheel boat, and he had small steam launches brought into the palace and put into the Lotus Lake and in the lake at the summer palace, and these he could attach to the Empress Dowager's barge and take the court for a ride about the lake.

Telegraph.

Later he heard of a method of sending messages by a flash of lightning. He got the telegraph into the palace, and now the most distant part of the empire is tied up to the palace by the electric wire.

Telephone.

Then he heard of a method by which one could talk for a distance of fifty or a hundred miles, and ready to believe anything he heard about these foreigners he brought the telephone into the palace, and now Peking and most of the other Chinese coast cities are cobwebbed with telephones.

Phonograph.

Finally he heard about the talk-box. We happened to have a phonograph in our physical laboratory; the officials came and bought it, and took it into the Emperor, and we had a cinematograph for him about the time he was dethroned. He brought the great inventions of modern times into the palace, including sleighs, carriages, automobiles, electric lights, and everything that would add to his intelligent understanding of the foreigner. Then he had the New

Testament,—and this gave him an inspiration, and opened up to him a new line of investigation.

Report of Emperor Becoming Christian.

As soon as Kuang Hsü began to study his New Testament it was commonly reported about Peking that he had become a Christian. It was said that he catechised the eunuchs, and would not allow them to pass until they confessed that they worshiped Jesus Christ; that when he went to the temples he did not worship the idols, but that he worshiped *Tien Chu*, the Lord of Heaven.

Emperor Buys Books.

After Kuang Hsü had studied his New Testament for some weeks, a eunuch came to me from the palace, saying: "The Emperor has heard that there are a great many books translated from your honorable Western language into our miserable Chinese language, and he would like to have some." Many of the stories, moreover, that were currently reported about Peking were confirmed by this eunuch.

I was in charge of two tract societies and the college text-books, and I sent him some books. The following day the eunuch came again and said, "The Emperor wants more books." I sent him more books. The next day he came with the same request, and I complied in a like manner. Every day for six weeks that eunuch came to buy more books for the Emperor, until he had bought every book that had been translated out of the European languages into Chinese. Some-

times I had nothing but a Christian sheet tract. Finally I had to go into my wife's private library and send him her Chinese medical books.

Sent Bicycle Into Palace.

One day the eunuch saw my wife's bicycle standing on the veranda, and he asked, "*Che shih shen mo che?* What kind of a cart is this?"

"*Na shih ke tze hsing che.* That is a self-moving cart," I answered.

"*Tsen mo chi?* How do you ride it?" he continued.

I took it down, and rode a few times around the compound.

"This is queer," he exclaimed, "why doesn't it fall down? It only has two wheels."

"When a thing is moving, it can't fall down," I assured him.

The next day when he came he said, "The Emperor wants this bicycle." And so I sent my wife's bicycle in to Kuang Hsü, and it was reported a short time afterwards that in trying to ride, his queue had become entangled in the back wheel and he had had a fall, and then he gave up trying to ride the bicycle as many another person has done.

Young Scholars Follow Emperor's Example.

When the progressive officials and young scholars throughout the empire heard that the boy Emperor was so deeply interested in all kinds of foreign inventions and foreign learning, they rummaged the world to get them for him, certain that if they succeeded in securing anything new or unique, they would have better prospects of securing an official position.

Reading Clubs.

These same young progressives secured permission to establish reading clubs, and one of them asked me to send in their subscription for all the leading American, English, German, French and Russian magazines, and some of the leading newspapers; not simply that they might have some place to go to spend an evening, but that they might keep up with the news and progress of the world.

Newspapers and Magazines.

Newspapers and magazines similar to those conducted by such missionaries as Drs. Young J. Allen and Timothy Richard were started all over the empire, and began to have a perceptible influence on the development of a political as well as religious sentiment among the people, for newspapers up to that time were practically unknown. Artists and caricaturists soon arose, and it was not long before it began to be a question whether the pilot had complete control of the ship of state. English, German and French newspapers in all the open ports were freely discussing the spheres of influence of their respective governments. They spoke daily, freely, impertinently, insultingly, of dividing China up among the Powers, until every schoolboy in every essay, oration or debate, discussed the best methods of reforming their government, and making China strong and able to withstand the incursions of Europe.

Dividing China.

"China's Only Hope."

All this time Kuang Hsü was studying his books,—devouring them with a passion which

only those can understand who know the Chinese character. Chang Chih-tung, the Viceroy of Hunan and Hupeh, was writing his epoch-making book, "China's Only Hope," in which he was urging the people to study Japan, and the scholars to translate books from all the European languages into Chinese, but especially those books which had contributed to make Japan strong. Japan had whipped China; now let Japan teach China how she did it. This book was sent to Kuang Hsü. He wrote an introduction or approved of it, and ordered that it be published in large editions and scattered broadcast over the empire. Yellow posters advertised it on every wall in all the provincial capitals, and millions were published and read, often by readers on the street corners.

A Young Confucius.

Kang Yu-wei in the south was writing books which were causing him to be called the young Confucius, and which finally won for him a position on the Board of Rites, and as counselor of the Emperor himself, one of the largest opportunities that was offered to any man during the nineteenth century.

Trip to Japan.

After Kuang Hsü had taken a three years' course of study in his books and had become acquainted with all kinds of modern invention, he decided to take a trip to Japan. This was changed to a trip to Tientsin, and finally given up altogether. He began to issue his reform edicts, and seldom perhaps, if ever, in the history

of the world were so many people aroused to so high a pitch of excitement over the prospects of a peaceful reform as were the Chinese.

Among the most important edicts issued was one in which he ordered that a Board of Education be established, with a university in Peking and a college in the capital of each of the provinces. The effect of this edict upon the empire has been tremendous. Twenty-one years ago there was but one school teaching foreign learning established by the government. Now there are reported to be more than forty thousand schools, colleges and universities engaged in propagating the kind of learning in which Kuang Hsü was interested. China has entirely overturned her old system of education,—admitted to be the greatest that was ever developed by a non-Christian people; a system which dominated and developed them for fifteen hundred years,—and has definitely committed herself to the system of the West.

Edicts—Board of Education.

It is worthy of note also, that the new system is almost entirely the result of foreign influence. Almost all the schools and colleges opened in China up to that time were by American missionaries, and after the American plan. The first six colleges and universities established by the government were opened for them by five men who went to China as missionaries, four of whom were Americans. These were Drs. W. A. P. Martin, C. D. Tenney, W. M. Hayes,

American Influence in Education.

Missionary Influence in Chinese Education.

John C. Fergusson and Timothy Richard. The first public school system prepared for the government was drawn up by Dr. W. M. Hayes for Yuan Shi ki, then Governor of Shantung Province. This was submitted to the Empress Dowager, received her approval, and, after Governor Yuan was made Viceroy of Chihli, was put into operation in that province, with some modifications by Dr. C. D. Tenney. At the present time many of these schools have been closed for lack of funds and competent teachers, and we are told that the government is willing to allow the missionaries to put a Christian teacher into any one of these schools if they will add ten to twenty dollars annually toward his support. This is one of the greatest opportunities before the church to-day.

Edict—Board of Railroads.

A second important edict issued by Kuang Hsü was the establishment of a Board of Railroads. He had had his little railroad in the palace for years. He had vision enough to see from behind his great brick walls the effect that the building of railroads would have upon the development of the country, and upon his darling project of reform. Twenty-one years ago there were but one hundred miles of railroad in the whole empire. Another had been built at Wu Sung in the region of Shanghai, but the Chinese bought it, and then tore it up and threw it into the river. At the present time there are about seven thousand miles built, five thousand miles projected,

TRACK TEAM, UNIVERSITY OF NANKING — Presbyterian Board

and the Chinese have just borrowed fifty millions of dollars from Europe and America to build another thousand miles of road from Hankow to Szechuan.

Board of Mines.

A third important edict ordered the establishment of a Board of Mines. There is probably no country in the world richer in mineral deposits than China and the countries around her border. Coal, both anthracite and bituminous, iron, gold, silver, quicksilver, tin, copper and precious stones—especially jade—are found in rich deposits. And yet I have seen an old blind woman sitting on the bare ground in the cornfield on a cold winter day, feeling about her if by chance she might find a few weeds or cornstalks to light a fire under her brick bed and cook her morsel of food, oblivious of the fact that just beneath her were great veins of coal, if only they dared open the earth and take it out. This they did not dare to do. Do you ask why? There were spirits in the earth, in the hills, in the rivers, in the mountains—spirits everywhere. They did not dare to open mines for fear of disturbing the *Feng shua*, and destroying the luck of the neighborhood. The only mines they opened were those where the veins of coal appeared in the side of the hill. (I have heated my house in Peking with as good anthracite coal as can be found in my native state of Pennsylvania. And yet every bushel of coal I have burned during all these years was brought into the city from the hills twenty-five or thirty

miles distant, on the backs of camels, donkeys or mules.) Now the mines are being properly opened and a railroad connects them with the capital and with a system of roads that go east, west, north and south from Peking.

Women's Influence in China's Reform.

Kuang Hsü issued twenty-seven such great edicts in about twice as many days. Why? Was this because the Christian women from England and America, with their Christian Chinese sisters, sent the Gospel of Jesus Christ into the palace? It was the sending of the New Testament that led the Emperor to buy books, and it was the study of these books that gave him his vision of a great progressive government.

Dismisses Officials.

By one of these edicts Kuang Hsü dismissed six presidents and vice presidents of the Board of Rites, because they refused the people the privilege of sending sealed memorials into the palace. These six men, with other disaffected officials, went to the summer palace, where the Empress Dowager had been quietly spending the hot months of the summer of 1898, taking no hand in his reforms, and begged her to come into the city and teach him how to guide the ship of state. She listened to them, dismissed them, but gave no indication of what she would do.

Emperor Sends for Yuan Shi ki.

When Kuang Hsü heard what they had done, he sent for Yuan Shi ki, who was in charge of 12,500 troops at Tientsin, summoned him to an interview, ordered him to return to Tientsin, massacre Jung Lu, the Governor General of the

province, bring his troops, and imprison the Empress Dowager in the summer palace, and not allow her to interfere with his reforms. At this time Kang Yu-wei was the chief adviser of the Emperor.

Yuan Disobeys Emperor.

Yuan knew that to carry out this order with so small a number of troops at his command would bring on a revolution. Jung Lu was his superior officer. Both of them and the Emperor also had received their positions at the hands of the Empress Dowager, and to assassinate the one and imprison the other on the order of the boy Emperor would bring calamity. He therefore went to Jung Lu, showed him the order, and consulted as to what it would be best to do.

Jung Lu.

Jung Lu took the order, went to Peking by the first train, hurried to the summer palace, showed it to the Empress Dowager, and urged her to take the throne and save the country, while he remained in general control of the army.

Emperor Deposed.

The Empress Dowager ordered her sedan chair and her most faithful eunuchs, hurried to the city, imprisoned the Emperor in the winter palace, and once more took control of the government.

Five Young Reformers Beheaded.

Kang Yu-wei fled. The Emperor had tried to escape to the British Legation, but was prevented. The Empress Dowager arrested five of the young reformers, among whom was Kang Yu-wei's brother, and had them summarily beheaded for having misled their ruler,—one of the

most culpable acts, so far as we know, that the Empress Dowager ever performed.

While the Emperor was issuing his great reform edicts in harmony with the wishes of the European governments, they ought to have given him their sympathy and support. Did they do so?

Chinese Port Taken by Germany.

About this time there were two German priests massacred in Shantung. The German Emperor was anxious to get a foothold in the East, and so ordered the troops to be sent to China, to make themselves a terror in the Orient. This they did. They compelled China to pay a heavy indemnity to the families of the two priests, and to rebuild the property destroyed. Surely that was enough. But it was not enough for the German Emperor. He took the port of Kiaochiao with fifty miles of territory around it. That made Yü Hsien, the Governor of the province, angry, and he established the Big Knife Society with the intention of driving the Germans out. Germany, however, had not gotten enough, and she compelled the Chinese government to allow her to build all the railroads and open all the mines in the province. She had her sphere of influence.

Russia Takes Two Ports.

As soon as Russia learned what Germany had done, she demanded and received Port Arthur and Dalney, without any provocation whatever.

Britain Won. France Won.

Britain then took Wei Hai Wei, likewise without provocation. France took Kuang Chou

Wan, and Italy demanded San Men. Never in the history of the world was a government treated more unjustly than China was treated by her strong and avaricious neighbors, when she was putting forth all her efforts at internal reform. It was at this point that the Empress Dowager took the throne. She at once issued secret edicts to the viceroys, telling them, "We will give no more ports." She ordered them to resist the incursions of Europe by force, saying, "We will trust heaven and the justice of our cause."

Do the Chinese Like Us?

People often ask, "Do the Chinese like the foreigners?" What is there about that kind of treatment that was calculated to make them like Europe? The Empress Dowager was angry. Can we wonder?

Boxer Uprising.

For two years the country was in a ferment which resulted in the Boxer uprising of 1900. But it is worthy of note that the Empress Dowager persistently refused to take part with the Boxers, until their leaders forged a demand on the part of the foreign ministers that she vacate the throne and reinstate Kuang Hsü. Jung Lu was in charge of the Imperial troops in Peking; and but for him and the use of his troops and his guns in defence of the foreigners, the legations must have fallen, and the Chinese Christians, missionaries and ministers must all have been massacred. This is clearly brought out by Bland and Backhouse in their book, "China Under the Empress Dowager."

The Court in Exile.

For two years reform was at a standstill. But while the court was in exile at Sianfu, the Empress Dowager reissued all the important edicts of Kuang Hsü, with a determination, a condition and a power back of the edicts that they should be carried out. Slowly but surely this was being done. Yuan Shi ki was made Governor of Shantung, and at once he began to put into operation, with the assistance of Dr. Hayes, his great educational enterprises. While he was engaged in this his mother died. According to the customs of the officials he sent in his resignation. The Empress Dowager refused to accept it, saying that his services were so necessary in the present crisis that he must retain his office. "But," she added, "it is quite proper that you resign. I will, however, appoint an official of your own rank to pay his respects to your mother's spirit, and the fact that she has borne a son who is so great as to be indispensable to the government will be sufficient consolation to her spirit to allow a substitute to worship in your place."

Yuan's Mother Dies.

Woman Saves the Day.

The court now returned to Peking, and it is worthy of note that it was a woman in this most important crisis that saved the situation. The Empress Dowager had every reason to hate the governments of Europe. She was giving her life to save her country; they, with enough of their own, were trying to wrest it from her. In this situation Mrs. Conger, the wife of as noble

a Christian minister as ever represented a Christian government at a non-Christian court, in the face of a carping, critical world, held out her Christian love and sympathy to the woman who, the world thought, had tried to take her life. It is the one bright Christian oasis in the diplomatic relations of those dark years; and I am of the opinion that it was the inspiration that came from the sympathy and suggestions of Mrs. Conger and her associates that had much to do with the attitude of the last years of the Empress Dowager's life toward the great and burning problems of her country and her people.

Empress Dowager a Progressive.

All her life the Empress Dowager had been in favor of progress. She had kept the greatest of the progressive officials about her, both Chinese and Manchus. Li Hung Chang and Wang Wen-shao, Prince Ching and Jung Lu were always at her service. She now began on the largest moral, social and political reforms that have ever been undertaken in the empire. She conceived the gigantic undertaking of destroying the opium traffic, regardless of revenue, and thus blotting out the worst curse that was ruining her people. The extent of this undertaking can only be compared with an effort to destroy the liquor traffic in the United States; and we have often thought that only a woman, who knows not the hold that habits have upon the appetites of men, would have committed herself to such a task.

It is not necessary to review the development

Opium Reform.

of the opium traffic, nor to refer particularly to Britain's part therein. Suffice it to say that it had secured a stronger hold upon the Chinese than alcohol upon the American people. Thousands of acres of land all over the empire that should have been used for growing wheat and corn, were used for growing the poppy, and time was spent upon its cultivation that would have been better spent upon the production of food stuffs.

Decrease Ten Per Cent Annually.

In 1906 she issued an edict that the poppy cultivation should be decreased one tenth each year for the next ten years; there being an agreement with Great Britain that, if China should do so, she would decrease her importations ten per cent annually until the traffic was done away with. A register was ordered to be made of all consumers of the drug,—estimated at forty per cent of the whole population,—and of the quantity consumed. Those who were under sixty years of age were ordered to diminish their consumption by not less than twenty per cent each year, until they were free from its use. The government offered to provide medicine free of cost to assist the patient in breaking himself of the habit. To those over sixty years of age, together with the princes and nobles and other magnates of the empire, a certain relaxation of these rules was allowed. All minor officials under sixty years of age were ordered to drop it entirely, and there would be no toleration of those who became

addicted to the drug after the date of that edict. The cultivation of the poppy would be gradually forbidden.

Farmers Try to Avoid Law.

In the Province of Szechuan certain of the farmers seeing that most of the others had quit planting the poppy, and thinking that the drug would be in demand, planted large fields which the viceroy promptly sent his lackeys to dig up. The next year they planted their fields again, and again the viceroy destroyed them. Once more they planted their fields. The viceroy said to his officials, "This is not simply disobedience, this is rebellion," and, sending forth his executioners, he dug their graves in their poppy fields, on the edge of which he had them kneel, and with his axe he smote off their heads, and tumbled their bodies into their graves.

Decrease in Poppy Cultivation.

Bishop Bashford, who for the past several years has been traveling over the provinces, writes: "Where a few years ago I saw great fields of poppies, now I see only fields of waving grain." The Province of Szechuan is by far the largest poppy producing area in the empire; and it is in this province where the most drastic punishment is meted out. If they can control it in this section, they can prohibit it throughout the rest of the empire.

Commission on Constitution.

In 1906 the Empress Dowager appointed a commission headed by Tai Hung-Tzu and Tuan Fang, to which she attached her own nephew, the Duke Tse, and ordered them to visit the

METROPOLITAN METHODIST CHURCH
8000 WOODWARD AVENUE
DETROIT 2, MICH.

great governments of Europe and America for the purpose of making a study of the political institutions, with a purpose on their return to offer valuable suggestions concerning the improvement of their own. The object of the Empress Dowager was to discover what kind of a constitution would be best to give to her people. These commissioners did not, however, confine themselves to the study of political conditions. All national reform necessarily involves educational and social reforms as well; and so they were ordered to devote special attention to the study of education, as found in the schools, colleges and universities, and to the methods of social amelioration in prisons and asylums for the insane and the poor. And they said: "It is a matter of peculiar interest that the Empress Dowager charged us to inquire especially into the education of girls in the United States, since she hopes on our return to be able to found a school for the education of the daughters of the princes." When this commission returned to Peking, its report was published in one hundred and twenty-seven volumes.

Female Education.

The following decree will indicate the will of the Empress Dowager in the matter of giving a constitution to the people:—

Decree on Constitution.

We have reverently received the excellent decree of the great Empress Dowager strictly ordering the officials and people of Peking and of the provinces to carry out completely by 1917, all the preparatory work, so

that at the appointed time the constitution may be proclaimed. . . . Members of parliament must assemble. . . . From ourselves down to the officials and people high and low all must sincerely obey the excellent decree. . . . Let there be no "reabsorption of sweat" in this matter. Our hope is that this will certainly be carried out. Let the officials and the provinces look not idly on and procrastinate, delaying the opportune time. Let patriotism be shown forth. Exert yourselves that constitutional government may be established. And court and "wild" people may have peace.

Provincial Assemblies.

In October and November, 1909, elections were held and the first provincial assemblies met, and we are told that: "To-day marks an era in the establishment of constitutional government in China. In obedience to the Imperial decrees of October 19, 1907, and of July 27, 1908, in each of twenty-two provinces of China proper and Manchuria and the new dominion of provincial deliberative assemblies, elections have been in progress for some time past, and the assemblies meet in accordance with the regulations for the first time to-day, October 14th."

Halls were erected for the assemblies to meet wherever a viceroy or a governor had his seat. The number of members varied from 140 in Chihli and 114 in Chekiang to 30 in each of the three Manchurian provinces.

Results of Assemblies.

After the forty days' session of the assemblies had ended, we are told that: "A study of the reports of the proceedings of the first session of the Provincial Assemblies supports the contention

that the Throne has been justified in granting the subjects of the empire a limited right of speech through their chosen representatives. The programs of debate have been strictly in accordance with the Imperial edict, and the proceedings have been marked with dignity and decorum. The net result justifies the remark made by a high authority, who has been given a special opportunity of forming a judgment, that the members have fulfilled their appointed task of working in harmony with the executive authorities in the interests of their respective provinces."

Another writes on the sixth of November, 1908, in a different strain. He says:—

Signs of Storm.

Already, in the opening debates of these Provincial Assemblies, one apprehends the coming chaos, the first whispering of the approaching storm. Peking, panoplied in ignorance and petrified in mediaeval statecraft, trifles with Demos at its doors, evidently hoping that the Assemblies will consume their own smoke, and that the Mandarin may be preserved by the time-honored device of holding the balance between contending classes. But the spirits which the Vermilion Pencil has called from the celestial deep, though elected with all possible precautions of "silk-coated" franchise, and under the close direction of viceroys and governors, show signs of scant respect for the Central Government and little sympathy for its difficulties. Already, within a fortnight of their birth, many of the Assemblies have passed resolutions denouncing several of the government's pet proposals,—*e. g.*, the opium monopoly, the stamp tax, and the foreign loan for the Hankow-Canton, and the Hankow-Szechuan railways. Concerning the vexed question of the railway loan, the Hupei

Assembly is reported to have endorsed, without a dissentient, their chairman's declaration that the government's scheme should be resisted "to the death."

While I am not inclined to sympathize with most of the quotation I have just given, and especially with the style of his expression, in the light of the present rebellion, the last two sentences seem almost like a prophecy. The present rebellion began in Szechuan in an uprising of the people against taxation and the foreign loan for the Hankow-Szechuan railway, and the Republican form of government was a later addition by the young reformers of the south.

Turn to the edict issued by the baby Emperor Hsuan Tung, October 30, 1911, and see how nearly his confessions conform to the predictions in the above report. He says:—

Edict and Present Uprising.

It is now three years since we ascended the throne, and our object has always been to promote the happiness of our subjects. But in the executive departments we have employed princes of the Imperial Blood which is contrary to constitutional government, and in railway matters we have followed policies which are not in conformity with public opinion. . . . The wealth of the people has been exacted to a great extent, while not a single measure of benefit has been given to them in return . . . consequently there was the uprising in Szechuan closely followed by the outbreak in Hupeh. . . . As to the wiping out of the distinction between the Chinese and the Manchus, several edicts have already been issued in the preceding reign, and they will soon be put into actual practice.

Such I think may be considered the three im-

Causes of Present Uprising.

mediate causes of the present uprising. *First*, the levying of taxes upon the people for the purpose of building railways or paying salaried officials, and then of effecting an enormous loan from the governments of Europe and America. *Second*, of employing so many Princes of the Blood in the most lucrative governmental positions—a species of nepotism, instituted perhaps largely by the late Empress Dowager; and *Third*, making unnecessary distinctions between Chinese and Manchus, though several years ago an edict was issued allowing them to marry, and one at least of Prince Ching's sons has married a Chinese lady.

Another important section of the edict given above is as follows:—

Political Offenders Pardoned.

From the earliest ages a ban on political offenders has been regarded as to be avoided, because it kills talent and smothers the manly spirit. Political theories change with the times, and what was regarded as offensive in former times may be accepted views to-day. Although while abroad such political offenders may have incurred blame by sensational statements, yet they have transgressed the bounds because they are enthusiastic over political reforms. Their feelings are pardonable. A general amnesty is now clearly promulgated and there is to be a new beginning of things. All political offenders since 1898, all men who on account of political opinions have gone into exile, for fear of punishment, and all those participating against their will in the recent disturbances renew their allegiance to the government, will have their past forgiven and will be considered as loving subjects.

This is intended to include such men as General Li, Kang Yu-wei, and all those who fled at the time of the dethronement of Kuang Hsü in 1898.

Change in Language.

One of the most remarkable changes that is coming over China is the change in her language, not simply by the additions of new scientific and other terms, but in all phases of her thought and expression. It began after the Boxer rebellion in 1900 when the foreign soldiers, who were not able to talk Chinese, undertook to make purchases from the Chinese. When they offered less than the article was worth the dealer would wave his hand and say *pu go pen*, "not up to the average," meaning that what they offered was not equal to what the thing cost. This happened so often that *pu go pen* was relegated to the realm of slang.

Illustrative Examples.

In this same line Dr. A. J. Brown reports a young missionary as saying:—

> There are six of us studying Chinese together. Our teachers tell us that we must pay more attention to the new words now coming into use. I do not mean the host of scientific terms being turned into Chinese, but the miscellaneous phrases coined chiefly since 1900 to meet the needs of the new style of thought. These expressions have gained currency mainly through the newspapers, and so we go to the newspapers to find them, rather than to the sinologues whose vocabularies were acquired in anti-Boxer days. There is one new word that everybody glibly recites to the inquiring newcomer; it is the word for *ideal*, meaning literally, "the

thing you have your eye on." A fit companion to this is a new way of speaking of a man's purpose in life; "his magnetic needle points in such and such a direction." A group of new expressions have the following meanings: *society*, *reform*, *the public good*, *constitutional government*, *protection of life*, *taking the initiative*, *removing obstructions*, *to volunteer one's service*. These indicate the direction in which the winds of thought are blowing in China. Freedom of religion is another new phrase in Chinese; so is a term meaning to educate, as distinguished from to instruct. The use of the latter was illustrated by a Chinese when he declared that the Y. M. C. A. school in Tientsin was better than the native schools, because it educated its pupils, developing them both in morals and in knowledge, whereas the Chinese schools just handed out chunks of knowledge for them to swallow as they chose.

Postal Service.

The expansion of the Imperial Chinese postal system in recent years has been enormous. The postal routes cover 88,000 miles, of which 68,000 miles are courier lines. The number of post offices open in 1901 was 176. In 1907 this number had increased to 2,803, while in 1908, it had grown to 3,493. The number of postal articles handled in 1901 was in the neighborhood of 10,000,000; in 1907 there were 168,000,000, and in 1908 no less than 252,000,000. Again in 1901 the number of parcels handled was 127,000 which together weighed 250 tons, while in 1907, there were 1,920,000 parcels which weighed 5,509 tons, and still later in 1908 there were 2,445,000 parcels which weighed 27,155 tons; an indication of the tremendous progress that is

PRINCE CHUN WITH YOUNG EMPEROR AND YOUNGER BROTHER

being made in this one enterprise that was instituted and developed by Sir Robert Hart.

Railway Service.

The expansion in other lines is quite equal to that of the postal system. In 1876 China had 14 miles of railway. In 1881 there were 144 miles; in 1889, 566; now there are more than 6,300 miles, while additional lines are being surveyed and provided for.

Telegraph and Telephone.

A score of years ago the telegraph service connected only a few cities near the coast, and the telephone was unknown. Now more than 40,000 miles of wire reach all the leading centers of population, and hundreds of yamens, business houses, homes and palaces are equipped with telephones.

Clean Cities.

Great cities all along the coast are lit up with electric lights, where formerly little tin lamps, the size of those of our coal miners, in paper covers on four posts, were lit only on moonlight nights.

ILLUSTRATIVE QUOTATIONS

"Many officials understand Protestant missionaries far better than they did a dozen years ago. Instances of personal friendship are much more numerous. Prefects, Taotais, Governors and Viceroys have visited mission schools and hospitals and manifested keen interest. In the fall of 1907, twenty-five missionaries representing various Boards were in conference at Tsinan-fu, the capital of the Province of Shantung, and inquired whether the Governor would receive a committee of three to pay respects in behalf of the conference. He replied that he would be glad to have the missionaries call in a body. When they did so, they

were received with every mark of cordiality. The Governor returned the call the following day, accompanied by a number of high officials and a military escort, and he invited all the missionaries to a feast at his yamen the same evening. There he again received the missionaries with every honor. The feast was served in foreign style and would have done credit to any hotel in the homeland. The Governor made an address, in which he spoke in high terms of the work of the missionaries and the help which they were giving in many ways to his people. This was the official who, while holding a high position in the Province of Shan-si during the Boxer Uprising, was commanded by his Governor, Yu Hien, notorious for the murder of seventy missionaries, to kill all the missionaries residing in his district. He promptly assembled forty missionaries, but sent them under military escort to a place of safety, saying that he could not kill good and law-abiding men and women." (Arthur J. Brown.)

Dr. Martin, in a chapter of his "Awakening of China," p. 179, has a significant postscript:—

"It is the fashion to speak slightingly of the Boxer trouble, and to blink the fact that the movement which led to the capture of Peking and the flight of the court was a serious war. The southern viceroys had undertaken to maintain order in the south. Operations were therefore somewhat localized. . . . Whether this was the effect of diplomatic dust thrown in their eyes or not, *it was fiction.* How bitterly the Empress Dowager was bent on exterminating the foreigner, may be inferred from her decree ordering the massacre of foreigners and their adherents—a savage edict which the southern satraps refused to obey. A similar inference may be drawn from the summary execution of four ministers of state for *remonstrating against throwing in the fortunes of the empire with the Boxer party.*"

"In 1894 occurred the Chinese-Japanese War, the immediate cause being the anger of Japan over China's interference with her plans in Korea. Japan expelled the Chinese from the Korean peninsula, and also took possession of districts in Manchuria. China's defeat might have been more humiliating even than it was, for Peking was threatened, but the bullet lodged in the head of Li Hung Chang, China's great statesman, who had been dispatched to Japan to sue for peace, caused his appeal to be granted with more easy conditions than would otherwise have been possible, for the Mikado was justly ashamed of the cowardly act. China's wiser and more open-minded body of statesmen, seeing how the adoption of Western methods had given overwhelming strength to their small and despised island neighbor, set themselves to work to reform their ancient empire, encouraging Kuang Hsü in his studies and researches in Western books; and in rapid succession were issued edicts dealing with every department of state—too radical for the conservatives—too radical perhaps for this 'ancestor of nations' to whom ages past and gone and 'dead men are more of a live issue' than to any other nation. Even when Kuang Hsü reached a suitable age to have the reins of government given into his hands, and the regency was (nominally) given up by the Empress Dowager, she still kept her hand firmly upon the affairs of state. And in the light of past history the *coup d'état* of 1898 is not surprising when the sceptre was taken in real earnest by this able and ruthless woman, Kuang Hsü in surrendering begging to be 'taught how to rule.'

"The reactionary party in power's dislike for foreign methods, and hatred of foreigners was fostered by foreign aggression.

"In 1897 Germany seized Kiao Chow in the Province of Shantung, calling it a 'lease' for ninety-nine years, Russia followed by taking a 'lease' of Port Arthur the

next spring. England and France next came in for their share, the one 'leasing' Wei Hai Wei, the other Kuang Chou Wan.

"The Chinese were in no way deceived by these 'leases,' they knew it meant permanent occupation,—truly the 'slicing of the melon' was going on apace!

"These with various other demands led to the encouragement of the Boxers to wage war upon everything and everyone 'foreign'—railways, telegraphs, schools, hospitals, merchandise, Christians, and led to the terrible revenge of 1900." (A Missionary.)

"The moral character of the Chinese is a book written in strange letters, which are more complex and difficult for one of another race, religion and language to decipher than their own singularly compounded word-symbols. In the same individuals, virtues and vices, apparently incompatible, are placed side by side. Meekness, gentleness, docility, industry, contentment, cheerfulness, obedience to superiors, dutifulness to parents, and reverence for the aged, are in one and the same person, the companions of insincerity, lying, flattery, treachery, cruelty, jealousy, ingratitude, avarice and distrust of others." (Archdeacon Gray.)

"It is an abuse of terms, to say that they are a highly moral people. A morality that forgets one half of the decalogue must be wonderfully deficient, however complete it may be in the other." (Lay.)

"Such Europeans as settle in China, and are eye witnesses of what passes, are not surprised to hear that mothers kill or expose several of their children; nor that parents sell their daughters for a trifle, nor that the empire is full of thieves; and the spirit of avarice universal. They are rather surprised that greater crimes are not heard of during seasons of scarcity. If we deduct the desires so natural to the unhappy, the innocence of their habits would correspond well enough with their poverty and hard labour." (Premare.)

"Absence of truth, and uprightness and honour,—this is a most appalling void, and, unfortunately, it meets one in all classes and professions of the people. I do not refer to money matters, for, as a rule, they stand well in this respect." (Dr. Williamson.)

"Black is the mourning with us; white, grey and blue, with the Chinese, and the shoes, as well as cap, hair and clothes, all show it. Red is the sign of rejoicing, and is consequently used at marriages." (Dyer Ball.)

"When children die they are not always coffined, but the bodies are often put into a box. Amongst the Cantonese this may, perhaps, be done in eight cases out of ten, and the corpses of infants which are seen floating in rivers and pools and lying by the wayside or on the hill slopes are many of them those which are thus indecently cast aside without heathen burial, though some of them are the bodies which have been exposed or killed outright by their inhuman parents." (Dyer Ball, "Things Chinese.")

"Common report in China, as elsewhere, is usually based on some foundation of truth, and in Peking, where the mass of the population has always been conspicuously loyal to Tzŭ Hsi, there have never been two opinions as to the extravagance and general profligacy of her Court, and of the evils of the eunuch régime. Nor is there room for doubt as to the deplorable effect exercised by these vicious underlings on weak and undisciplined Emperors, rulers of decadent instincts, often encouraged in vicious practices to their speedy undoing." (Bland and Backhouse, "China Under the Empress Dowager.")

"If any 'Old China hand' had been told beforehand that the Emperor and the Empress Dowager would die within twenty-four hours of each other, yet that the succession would be quietly arranged with no suggestion

of outward discontent, he would have smiled a knowing smile and would have outlined a much more probable line of events, but he would have been quite astray. It is no novelty in China to have long minorities in the palace, and the past hundred years has had fully its share. Yet in this instance the selection both of a new Emperor and a Regent seemed so clearly the best possible that after it became obvious that there was to be no uprising or popular clamor, we seemed indeed to be entering upon a lagoon of peace, such as China had not known for more than a century. A year and a half of the rule of the Prince Regent, however, made it obvious that far too much had been expected from his good intentions, and that his qualifications for the difficult task laid upon him were extremely inadequate. The sudden and curt dismissal of Yuan Shi ki opened a new window into the central machinery of the Chinese government and made it plain that personal considerations overtop the interests of the state, as has so often although by no means uniformly been the case through the long course of Chinese history.

"The opening decade of the twentieth century has been marked in China by one of the most singular phenomena in history—the relatively rapid rise to self-consciousness and to world-consciousness of the Chinese people as a whole. It has long been recognized that the Chinese have always been in many of their social habits essentially democratic; the theoretically absolute rule r e s t i n g (theoretically) upon popular approbation. But this approbation has always been comparatively inarticulate. What were the real motives that led the late Grand-Dowager Empress to give her cordial approval to the introduction of a 'Constitution' in China we have no means of knowing, but whatever they may have been the step was one of far-reaching importance, certainly for China and perhaps for the world. It is evident that but

a microscopic fraction of the people of China have any idea at all what is connoted by the word 'constitution' now so incessantly on the lips of talkers and the pens of writers, but they look forward to its introduction as the opening of a golden era, instead of an embarkation on 'the storm-tossed sea of liberty.' By what processes are these innumerable millions to learn the meaning of that mighty and mystic term, to distinguish between liberty and license to be schooled in that self-restraint which involves co-operation, the subordination of the present to the future, and especially that of the individual to the community?

"Nothing has so showed the temper of the new China as her treatment of the opium reform, to which a few sentences must be devoted. It is important to remember that the avowed object is to 'make China strong.' Five years ago it was something of a risk to assume (as some of us did assume) that the Chinese government was in earnest. This is now everywhere admitted by those whose opinion is of any value. The great opium conference in Shanghai in 1909 may be said to have focused the sentiment of the world against this deadly drug, and seems to have been the means of a slow but definite change of view among the journals of the Far East, many of which had maintained an attitude of invincible skepticism as to the real intentions of China. She has proved ready to sacrifice between one hundred and one hundred and fifty million taels of revenue, which is the highest proof of her intentions. That the poppy plant is no longer grown in several of the provinces which most largely produced it, seems to be matter of trustworthy testimony. That many opium smokers have been induced to leave off smoking, and that some have died in the attempt, is also well known. The drug has enormously increased in price, and it can no longer be afforded by the poor. Great quantities of morphia have found their way into China,

a substitute much worse than the original. Against this it is difficult effectively to guard. None of these facts, nor all of them combined, prove that China has given up opium, or that she will do so. That is a matter which of necessity must require at least another decade or two after all growth or visible importation ceases. China is full of buried opium totally beyond the reach of assessors or inquisitors, sufficient to furnish a moderate supply for a long time to come. There may for aught that appears be a steady leakage from Persia, etc., through Central Asia. And in any case the problem is so vast that it can no more be undertaken offhand and achieved like the building of the Great Wall under the Ch'in Emperor than can any other reform which is as much a moral as an economic question. That China will be successful in the end we have faith to believe, but it is a distant goal and will require strong and steady efforts." ("China Mission Year Book.")

In "China Under the Empress Dowager" one read of the following proclamation which was placarded all over the city, in accordance with the Empress Dowager's orders issued to Prince Chuang.

REWARDS

"Now that all foreign churches and chapels have been razed to the ground, and that no place of refuge or concealment is left for the foreigners, they must unavoidably scatter, flying in every direction. Be it therefore known and announced to all men, scholars and volunteers, that any person found guilty of harbouring foreigners will incur the penalty of decapitation. For every male foreigner taken alive a reward of 50 taels will be given; for every female 40 taels, and for every child 30 taels; but it is to be clearly understood that they shall be taken alive, and that they shall be genuine foreigners. Once this fact has been duly authenticated, the reward will be paid without delay. A special proclamation, requiring reverent obedience."

"I command that all foreigners—men, women and children, old and young—be summarily executed. Let

not one escape, so that my Empire may be purged of this noisome source of corruption, and that peace may be restored to my loyal subjects."

"The present movement is in great contrast with the Boxer one of 1900. The latter stood in the sign of a crass and demonic heathenism. The former, even more than the Tai Ping rebellion, is touched with a certain degree at least, of Christian influence. This the press in the treaty ports acknowledges. In the 'North China Daily News' one reads:—

" 'It has been a surprise to every one that this present revolution has been carried out so far with such consideration for the people at large. It is true, the beginning of the movement was disgraced by the massacre of Manchus in Wuchang and Hankow, but every care has been taken of citizens' lives and property as far as it was possible to do so. The black record of murder and outrage must be put down to the account of the Imperialists. There is no doubt that the present consideration for the people is, in a large measure, due to the leaven of Christianity which has had its effect on the hearts of the Chinese, and for this the missionary body must feel a certain amount of gratitude. It shows that their work has not been in vain.'

"This fact does not appear incompatible with the insurgents' summary method of dealing with offenders against public order. Yet in the following revolutionary proclamation a determination to protect Christians is clearly apparent:—

" 'I (the leader of the Revolution) am to dispel the Manchu government and to revive the rights of the Han people. Let all keep order and not disobey the military discipline. The rewards of merit and the punishment of crimes are as follows:

" 'Those who conceal any government officials are to be beheaded.

"'Those who inflict injuries on foreigners are to be beheaded.

"'Those who deal with merchants unfairly are to be beheaded.

"'Those who interrupt commerce are to be beheaded.

"'Those who give way to slaughter, burning and adultery are to be beheaded.

"'Those who attempt to close the markets are to be beheaded.

"'Those who fight against the volunteers are to be beheaded.

"'Those who supply the troops with foodstuffs will be rewarded.

"'Those who supply ammunition will be beheaded.

"'Those who afford protection to the foreign concessions will be highly rewarded.

"'Those who guard the churches will be highly rewarded.

"'Those who lead on the people to submission will be highly rewarded.

"'The eighth moon of the 4609th year of the Hwang Dynasty.'" ("Northfield Record of Christian Work.")

"On one occasion, receiving certain foreign ladies in the traveling Palace erected for her at Paoting-fu, that the Old Buddha alluded directly to the massacres of foreign missionaries which had taken place in that city, 'with which she had, of course, nothing to do.' No doubt by this time, and by force of repetition, Tzŭ Hsi had persuaded herself of her complete innocence; but, however, this may be, she undoubtedly won over most of the foreigners with whom she came in contact, by the charm and apparent sincerity of her manner." (Bland and Backhouse, "China Under the Empress Dowager.")

"Equally valueless, for purposes of historical accuracy, are most of the accounts and impressions of the Empress recorded by those Europeans (especially the

ladies of the Diplomatic Body and their friends) who saw her personality and purposes reflected in the false light which beats upon the Dragon Throne on ceremonial occasions, or who came under the influence of the deliberate artifices and charm of manner which she assumed so well. Had the etiquette of her Court and people permitted intercourse with European diplomats and distinguished visitors of the male sex, she would certainly have acquired, and exercised over them also, that direct personal influence which emanated from her extraordinary vitality and will power, influence such as the Western world has learned to associate with the names of the Emperor William of Germany and Mr. Roosevelt. Restricted as she was to social relations with her own sex amongst foreigners, she exerted herself, and never failed, to produce on them an impression of womanly grace and gentleness of disposition, which qualities we find accordingly praised by nearly all who came in contact with her after the return of the Court, aye, even by those who had undergone the horrors of the siege under the very walls of her Palace. The glamour of her mysterious Court, the rarity of the visions vouchsafed, the real charm of her manner, and the apparently artless bonhomie of her bearing, all combined to create in the minds of the European ladies who saw her an impression as favourable as it was opposed to every dictate of common sense and experience." (Ibid.)

"China, the largest, and hitherto the most unchanging nation on earth, is now in a ferment with the leaven of a new life. She is now entering upon a great crisis in her history. Like the Jews, they have gone into all the earth, speak the languages of the world, and yet remain a separate people. The Chinaman can live in any climate and take care of himself. Everywhere he goes he takes his religion with him. When this mighty people are won for Christ, what a power they will be

in the world. China is not a dying race, but a strong and vigorous people, a nation with a destiny, with a constitutional form of government, and with a parliament nearing materialization.

"A question of overwhelming importance is, What are Western nations going to do with the millions of the Chinese? Or perhaps the question may be asked, What are the Chinese going to do with the people of the West in coming centuries? To evangelize China and treat her justly was never so urgent as now. It is not simple duty, it is true wisdom, it is wise warfare. There is now an opportunity to show friendship for this empire that will make China our friend." (Sir Hunter Corbett in "Students and the Modern Missionary Crusade.")

QUESTIONS ON CHAPTER I

1. What began the awakening of China?

2. Tell the story of the sending of the New Testament to a woman by the women. What had it to do with China's awakening?

3. Tell the story of Kuang Hsü's development.

4. Why might a Christian people make more progress than a non-Christian? What are the causes of progress?

5. Tell how Kuang Hsü bought and studied Western books, and of the reforms he instituted.

6. Tell something of missionary influence in Chinese educational reforms.

7. Why could Kuang Hsü begin reform which he was unable to carry out? What defects had he as a ruler?

8. Tell what you can of Yuan Shi ki. Was he a statesman or a traitor?

9. Who carried out Kuang Hsü's reforms? What new reforms were instituted? Tell something of the opium reform; the giving of a constitution; the opening of national assemblies.

10. Give the causes of the uprising and demand for a republic. Tell something of the progress of China in recent years.

CHAPTER II

THE CHINESE WOMAN

Importance of Chinese Woman.

One of the chief factors in the renewal and regeneration of Chinese life is the Chinese woman. Long the victim of repression and ignorance, she is still splendidly endowed, of undiminished vigor, and wields an immense influence over Chinese society. It is quite possible when the defects of Chinese life so far as they affect women are pictured that American women gain a wrong impression, and have a feeling of mingled pity and contempt for those so downtrodden. Nothing could be more unfortunate. While the conditions surrounding the life of Chinese women are far from ideal, and while the conception of womanhood presented in Confucian thought is doubtless inadequate, yet it is probable that no woman of a non-Christian land has had greater influence or dignity than the Chinese woman. Certainly no woman is to-day more important to reach and educate.

Purpose of Chapter

It is the purpose of this chapter to present the brighter aspects of the life of the Chinese woman and to create a better appreciation of her fine qualities, in order to emphasize the importance of woman's education, training and better equip-

ment in this hour of China's need. Only as we enter sympathetically into her life shall we be able to appreciate the supreme worth of the opportunity that is before the Church to-day in the new accessibility of the Chinese woman.

"Not one in ten thousand Chinese women can read," said one of China's great sinologues, some thirty years ago.

After I had lived in China for a few years I began to doubt the accuracy of this statement.

Necessity of Studying Conditions.

One with foreign prejudices and predilections may associate with an alien people for many years, and not know much about special conditions unless he makes an effort to learn them. To illustrate: I had lived in China for six years and had never heard a Chinese Mother Goose rhyme, but within a year after hearing the first one, I had made a collection of more than six hundred of these nursery ditties.

I had been in China eleven years before I saw a good Chinese painting, but after finding one, and learning to appreciate it, I saw them on every hand.

Books for Women.

Soon after learning to read and speak the Chinese language, while going about the book shops of Liu Li Chang, the great book and curio street of Peking, I found a little primer called the "Nü Erh Ching" or Classic for Girls, and translated it. As it was in rhyme an attempt was made to put it into meter similar to the original. The following is a translation of the first verse:—

This instruction for my sisters
I have called the *Nü Erh Ching;*
All its precepts you should practice,
All its sentences should sing.
You should rise from bed as early
In the morning as the sun,
Nor retire at evening's closing
Till your work is wholly done.

Primer for Girls.

The primer contains fifty-three stanzas. To my surprise I then found "Four Books for Girls" similar to the "Four Books" for boys that the Chinese have been studying from ten to twenty centuries. These "Four Books for Girls" opened up a new view of the Chinese woman, and a larger, broader hope for the work that our Christian women are doing in the Orient. No one so far as I could learn had known anything about "Four Books for Girls," up to that time, though it was printed in such large editions that it could be purchased in two volumes, done up in a cloth cover, for the small sum of ten cents.

"Four Books for Girls."

Further search revealed other books, such as "Studies for Women," by Lu Chou, being the examples of great women of ancient times, "Studies for the Inner Apartments," the "Filial Piety Classic for Girls," which seemed to indicate that the Chinese woman had not been entirely neglected, but had received enough to make her long for more.

"Studies for Women."

On one occasion when a group of Chinese ladies were calling at our home I asked them if they had read the "Four Books for Girls," the

Testimony of Chinese Women.

primer for girls, and the other books for women. They quoted from the books in order to verify their statements. I continued my inquiries, and in every instance where a company of women from the homes of the middle and better classes came to call we found one, and sometimes more, who could read. It is a significant fact that not only the first book that was ever written in any language for the instruction of girls was written by the Lady Ts'ao, a Chinese woman contemporaneous with the Apostle Paul, but that, when the new régime was inaugurated, the first woman's daily newspaper that was ever published anywhere in the world was started and edited by Mrs. Chang, a Chinese lady in Peking, with Chinese women—and enough of them—as her constituency and her readers. It is, however, to be noted that the largest daily newspaper in Peking has a circulation of only three thousand.

What Proportion can Read?

You ask what proportion of the Chinese women can read. Frankly, I do not know. The proportion of men who can read is probably not one in ten, the proportion of women is undoubtedly still smaller. I have found those who were admitted by my Chinese friends to be equal in their learning to a Hanlin, or fourth degree graduate,—an LL.D. One of these often came to visit the ladies of our mission in 1901 after the Boxer trouble. I was introduced to her, and gave her every possible opportunity to exhibit her learning, by talking to her about Chinese

THE OLD CUSTOM OF FOOT-BINDING

history, philosophy and literature. So long as we kept strictly to topics Chinese she experienced no embarrassment,—she was full of learning. I presented her with a copy of a translation of Montieth's Physical Geography, and she was entirely at sea. I asked her what she thought of it. A Learned Lady.

"I do not understand it," she confessed.

"What, you do not understand it!" I exclaimed in surprise. "How is that? Isn't it good Chinese?"

"Oh, yes, the Chinese is all right; and I understand the words, but the thought is all new to me, and I cannot comprehend it," she explained. Her mind was "packed full of knowledge," but her reason was undeveloped.

Two young ladies, the daughters of a *chuang yüan*, or fifth degree graduate, were calling on a missionary. We have nothing that corresponds to that degree in the West. Only one out of four hundred millions of the Chinese could graduate as a *chuang yüan* once in three years. The conversation turned on Chinese poetry. In the Chinese biographical encyclopedias several volumes were always devoted to women, and so the missionary said to them, "Do ladies write poetry at the present time?" Intelligent Girls.

"Oh, yes," they answered, "our aunt has published a volume of poetry, we'll bring you a copy;" and the next time they came they brought a volume in which their aunt had written her name,—an autograph copy of her poems. Women Poets.

Are Women Oppressed?

It is often said that the Chinese woman is an oppressed creature,—the slave of her husband, who "dares not say that her soul is her own." After studying the Chinese books for women, and translating some of them into English, I began to doubt the credibility of a universal statement of such nature, and this particularly after I had run upon certain expressions which struck me as peculiar.

Henpecked Husbands.

One day I was dining with Dr. Goodrich, the author of the best Anglo-Chinese pocket dictionary. He had helped me in things Chinese, and during the conversation I said to him: "Have you ever seen the expression *Kuei che ting teng*?"

"What does it mean?" he asked.

"Literally it means to kneel and hold a candle on one's head," I explained.

"Oh, yes, I know what the words mean," he continued, "but what does it signify?"

"Freely translated, it means 'henpecked husband.'" I added.

"I fear it isn't Chinese. It has been imported," he volunteered. "The Chinese do not have that genus. I have been in China for thirty years, and I think I should have discovered it."

"Ask your table boy if he ever heard the expression."

"You ask him," he replied.

So I turned to the table boy and said: "*Ni ting chien kuei che ting teng liao, mei yu?* Have you heard the expression *Kuei che ting teng?*"

"Yes," he replied with evident embarrassment, "I have heard it."

"What does it mean?" I asked.

"It means 'the hen that crows in the morning,'" he replied, quoting an expression embodied in the following verses, translated from the "Classic for Girls," where a "wife's virtues" are enumerated, and allusion is made to certain customs. The sentence is even found in the Book of History, edited by Confucius no less than five hundred years before Christ, an indication that the Chinese woman has held her own for many centuries:— The Crowing Hen.

Then a meek and lowly temper
Is restriction number seven.
Your relation to your husband
Is the same as earth to heaven.
Where the hen announces morning,
There the home will be destroyed,
You from lack of woman's virtue
Neighbor's scorn cannot avoid.

And again farther on, under the "reasons for certain customs," we read:—

Then a woman's upper garment
And her skirt should teach again,
That though living with her husband
She is on a different plane.
She should follow and be humble
That it ne'er be said by men,
That the morning there is published
By the crowing of the hen.

"But," said I to the boy, "you do not have that kind of men in these days, do you?"

"O-h, y-e-s," he drawled.

"For instance," I went on.

"P'an Erh in your compound. They say he is a candlestick for his wife."

I recognized the man he mentioned as one who stayed at home and took care of the children, while his wife went out into service and made a living for the family.

Chinese stories would indicate that there is no lack of this genus in China. I do not mean to imply that any large proportion of the men in China are domineered over by their wives, but believe that the Chinese woman is as strong a character as her husband.

General Ma. A story is told of the late General Ma. He was calling on one of the older missionaries on one occasion. During the conversation he said, "Dr. S—, I want to ask you a question. In your honorable country is the woman the head of the home or is the man the head of the home?"

"Why General, it is this way. If the man is a stronger character than the woman he is the head of the home, but if the woman is stronger than the man she rules."

The General pushed back his chair and said with a smile, "In my miserable country it is exactly the same!"

The Chinese speaks of his wife as his *nei jen* —his "inside person"; the implication being

that her sphere is the home, while that of the husband is outside as a breadwinner. She rules in her realm as autocratically as he does in his. As soon as a man steps over his threshold, he takes a second place. She serves him in the house; he serves her outside. The reader will allow a good deal of latitude here, as man is more muscular than woman, and a bad man is not likely to be a good husband anywhere in the world. In an inquiry of this kind we must know two things: First, what place do the Chinese give to woman? Second, are they able to carry out their theories of a home? "The Inside Person."

Home is woman's realm. In it she is the accredited ruler. She is supposed to prepare her husband's food, care for his clothing, bear and care for the children, call a teacher for her son and place him in school, teach her daughter fancy work and cooking, and,— Home Woman's Realm.

> If from fancy work and cooking
> You can save some precious hours,
> You should spend them in embroidering
> Ornamental leaves and flowers.

But as a matter of fact in the country and among the poor farmer folk the wife is sometimes hitched up with the husband and the donkey to the plough, the handle of which the son holds. The girls and the women often go out in the fields in the busy season of planting, hoeing and harvesting and work beside the men, and you will rarely find a man who cannot cook.

Treatment of Women.

Another question that often arises is, Does a Chinese man treat his wife well? I should answer in a general way, a good man does, and a cruel or domineering man does not. But the whole question resolves itself into the relative strength of character of the man and his wife.

The Lady Ts'ao.

It has already been said that the first book that was ever written in any language for the instruction of girls, was written by a Chinese woman, contemporaneous with the Apostle Paul; and some of her teachings were not very different from those of the Apostle. Among her striking expressions we have: "First others, then yourself." This book of the good Lady Ts'ao is the first of the "Four Books for Girls." It was from such women as these, such teachings as these, that the nineteenth century developed the late Dowager Empress, of whom we have spoken in another chapter. But for this general character of women it would have been impossible for her to have taken the position she did.

Social Changes.

The changes in the social life of Chinese women of rank have been even greater than the changes in their educational life, described in another chapter. Much of this change must ever be accredited to the loving interest shown in these ladies by Mrs. Conger, the wife of our honored American minister. Mrs. Conger tells us in her letters:—

From my entrance into China, on through seven years, I worked with a fixed purpose to gain clearer

ideas. . . . I sought the opportunity for my first call upon Chinese ladies by saying to His Excellency Li Hung Chang, that, if agreeable to him and his family, I should be pleased to call and pay my respects. . . . After the troubles of 1900 Her Majesty issued many invitations for audiences, and these invitations were accepted. Then followed my tiffin to the court princesses and their tiffin in return. This opened the way for other princesses and wives of high officials to call, receive calls, to entertain and be entertained.

In some cases arrangements were made by Mrs. Headland, who for many years had been physician to these princesses. For months this social round of luncheons, tiffins and teas was kept up between the American ladies and these princesses, and Manchu and Chinese ladies of the highest official circles. Several of these Chinese ladies have adopted their afternoon "at home," when they see their friends after European fashion.

A Surprise.

It was an education to them. On one occasion when the Dowager Princess K'e was calling on one of the missionaries with the princesses of her palace, the table had been prepared in the most dainty and tasteful way. When the servant slid the folding doors, and the hostess invited them to step out into the dining room and have a cup of tea, the Dowager Princess arose, and, as she gazed upon the flower-bedecked table, she exclaimed, "I have seen such pictures through the stereoscope, but I never thought I should see them in real life!"

Chinese Families Eat Together.

There is a general impression among foreigners that the Chinese families of the better classes do not eat together,—that the women prepare the food, the men are served first, and whatever is left is given to the women. I doubted this, and was often told by Chinese friends of the middle classes that it was not true. One young Chinese friend who taught the boys in an official family assured me that he often ate with the family, the father sitting at one end of the table, the mother at the other, the boys and the teacher on one side, and their wives and sisters on the other.

My doubts were dispelled when calling on a young Chinese gentleman and his wife, both grandchildren of viceroys. There was with them at the time another grandson of a viceroy, and the grandson of a member of the Grand Council. During the conversation which was about the common customs of our countries and people, I said, "I want to ask you a question, and you will pardon me for doing so I am sure, for the only way we foreigners have of learning about the home life of the Chinese is to inquire. There is a general impression among foreigners that when a Chinese family is at home together, the women prepare the food and serve the men, and then they eat what is left. Now do such families as yours, when no guests are present, father, mother and children, all eat at the same table at the same time?"

Both the young man and his wife assured me that that was always the custom in their homes.

FIELD WOMEN IN CHINA
Woman's Board of Missions

"Then the women do not serve the men first and then eat what is left?" I inquired.

"No," said one of the other young men, with a twinkle in his eye, "but we men have a joke which is general, that when we entertain our friends, and the women prepare the food for us, they keep the best little tidbits for themselves." A Chinese Joke.

Much has been written of the Chinese custom of binding the feet of the girls, and very much has been done by the Manchus, who never bind their feet, to break up this custom. Whatever may be said as to the origin of the custom, and there are several stories current among the Chinese as to its origin, it has been practiced for the most part, because it is a custom, because everybody likes to have small feet, and because it adds to their beauty. Foot-binding.

One story of its origin is that a princess with club feet, bound them to cover up her deformity. Another lays the blame at the door of one Yao Niang, a favorite concubine of the Emperor. Still another says that it started in the effort of a crusty husband to keep his wife from gadding. This is the reason given in the "Classic for Girls," where we find the following stanza:—

Have you ever learned the reason
For the binding of your feet?
'Tis from fear that 'twill be easy
To go out upon the street.
It is not that they are handsome
When thus like a crooked bow,
That ten thousand wraps and bindings
Are thus bound around them so.

I am inclined to believe that the author wishes to draw the moral here rather than to give the underlying reason, for in the next verse, a similar moral is drawn from the boring of the ears The author says:—

Have you ever learned the reason
Why your ears should punctured be?
'Tis that you may never listen
To the talk of Chang or Li.
True the holes were made for earrings
That your face may be refined,
But the other better reason
You should always keep in mind.

Was there ever a woman in this world who bored her ears to remind herself that she was not to listen to the idle gossip of the neighbors? The custom of foot-binding is doubtless a result of the universal desire for small feet. That there is terrible suffering connected with it is evidenced by their proverb, that "For every pair of bound feet there is a bed full of tears." Happily as a result of the influence of the church, the girls' schools, the anti-foot-binding society, and the reform that is sweeping over the country, foot-binding is in disrepute. But women's customs die hard, and the Chinese may be expected to have a constitution or a republic before they have entirely discarded the fashion of foot-binding.

I have referred to the Chinese woman as a poet and a scholar; let me now call attention to

her in other vocations of life. The brother of the Lady Ts'ao, the author of the book for girls already referred to, was the historiographer of the Han dynasty. When he died his sister was chosen to complete his history of the former dynasty, and Chinese literary men confess with pride that it is impossible to distinguish where her brother's work ended and hers began. **Woman in Literature.**

Many Chinese women were artists of note, and in a biographical encyclopedia of Chinese artists, of the twenty-four volumes, four were devoted to the biographies of great Chinese women artists. **Woman in Art.**

In a painting in my possession, "one hundred birds are paying their respects to the phenix," the king and queen of birds. Each of the birds is almost life size. It was painted by a woman more than three hundred years ago, and is one of the finest pieces of bird painting ever seen in any country. Many women of the present time, including the late Empress Dowager, the Lady Miao, her painting teacher, and the Princess Yü Lan, are artists of some ability.

Among the great rulers of China there are three whose names will be preserved as long as Chinese history lasts. The first was the Empress Lü Hou, of the Han dynasty, about the beginning of our era; the second, Wu Tzu Tien, a Buddhist nun of the Tang dynasty, about the eighth century, who was taken into the palace as a concubine, and dominated the empire; and the third is the late Empress Dowager. But the **Women Rulers.**

author of the third of the "Four Books for Girls," who was herself the Empress of Yung Lo, the third Emperor of the Ming dynasty, about five hundred years ago, held that the greatness of every emperor who has ruled China during her whole history is due to the advice and assistance he received from his wife. After allowing for the fact that she is trying to impress upon the women of the palace and the country the importance of being good, we can still see the tremendous influence which the Chinese women feel that they have in the home.

Women in War.

Again among the warriors of the world China furnishes us a Joan of Arc, Chin Mu Lan. We are told that when the father of this lady, who was a great general, was too old to take his place at the head of the army and put down a rebellion in Turkestan, and her brothers were too young, she dressed herself in men's garb, and for nine years led the army to successive victories, all the time concealing her sex and making for herself an everlasting reputation. When she returned to her home, and was summoned into the presence of the Emperor, she still remained incognito, then took up her domestic role, and remains to this day one of the most attractive studies for artists. Nor should we forget that during the Boxer rebellion of 1900 there was a red lantern society composed of women, who took their place beside their brothers in their hopeless effort to drive out the foreigner, and save their country

from being divided up among the nations of Europe.

A Woman's Will.

You know, everybody knows, that the disposition of woman is alike all over the world, and that when she wants anything that belongs to her by right, the easiest thing to do is to let her have it, or she will get in some other way—her own way—what she wants, in spite of the most serious opposition, and the wise man in China chooses the less of two evils. This is well illustrated by a story told by a friend.

Worshiping Idols.

"While talking with an official about the worship of idols one day there was a large stone image near by and I said to him, 'You do not worship that, do you?'"

"No, I do not worship that. You go with me and I can show you the quarry from which the stone was taken to make that idol, and the chips left by the stonecutters. I can tell you how much gold was required to gild it. Why should I worship that?"

"A few days thereafter, I saw this same official, clothed in hat, boots and official garb, with candles, incense and cash in hand, making his way in a slow and dignified manner to the temple. I saw him light his incense, place it in the burner and fall upon his knees and knock his head on the ground again and again before the idol. The next day I met him and told him of my surprise at seeing him in the temple worshiping the idol which he assured me he did not worship.

"He took me by the arm, and said, 'You are a sensible man. You have a wife and children —and a mother-in-law. If you had a little boy who was ill, and it came to a choice between worshiping that idol, or having a row with your mother-in-law, you would go and worship the idol, now wouldn't you?' "

Those who think that the Chinese woman is not a person who is capable of standing beside her husband should read the following account of a meeting of women held in Canton in 1908:—

A Great Meeting.

The meeting, convened in connection with the difficulty between China and Japan, was a unique one, and is responsible to a great extent for the growing strength of the boycotting movement. The proceedings were conducted in a perfectly orderly manner, and stirring addresses were made for four hours. The weather conditions were wholly adverse; but notwithstanding the drenching rain that fell continuously, fully ten thousand women came together at the place of meeting. For the first time in the history of this great commercial center, the main thoroughfares were kept open by properly appointed police, told off for the duty of regulating the traffic in order to facilitate the progress of the wives and daughters of its citizens to a meeting in which they were to vindicate their claim to be heard in indignant protest against national injustice and wrong. Leaving out of account the merits of the question at issue, we say advisedly that there never was a more significant function in its bearing on the future of a nation than the women's mass meeting in Canton.

New Life.

The new life that is now stirring the people affects women as well as men. A writer in the Hong Kong Journal says: "Not the most optimistic or enthusiastic revolutionary, who from the viewpoint of twenty years

ago looked forward to the changes that then seemed impending, would have dared to prophesy an overturning and recasting so complete as that which now meets the gaze in certain aspects of social and political life in China. Few things have been more rapid or more startling than the emancipation of women, and the acquiescence of officials and other responsible leaders among the people in the position of women as a leading factor in public life. The Orientalized woman in the chief centers of intellectual activity is a creature of the past. She is becoming every year more Occidental in respect to the position claimed by her, as a figure in the new world, where she is ultimately to achieve victory in every conflict for the rights of her sex in the advanced and progressive commonwealth. National spirit in its most potent forms, working for good or for evil, is raised to the highest plane of effectiveness when it dominates womanhood."

Mrs. Chauncey Goodrich of Peking describes an interesting meeting of women held in the capital in January, 1911:—

Women and the Opium Question.

Two ladies, Mrs. Feng and Mrs. Kung, both wives of high officials, the former a widow and head of a government kindergarten and preparatory school, were the leaders of the movement. When they heard that the Christian people of England were anxious that no more opium should be imported into China, they decided to call a meeting of Chinese women who would express the sentiment of the Chinese people. These two ladies wrote letters inviting the people to come. Ten thousand of these were published and scattered abroad. The preparations were extensive. The meeting was held in an official building next door to that of Prince Shun, brother of the Regent. Eight hundred women were present, most of them wives and daughters of officials

or of the better classes. Sheets of paper on small boards were prepared on which the ladies were asked to write their names. Anti-opium songs had been written to the tunes of the kindergarten, which the children sang. Mrs. Feng, in a touching address describing the horrors of the ravages of opium, with tears streaming down her cheeks, reminded the women again and again, that the "Christians of England are on our side." Christian girls from the Woman's College sang several songs, and played selections on the piano. Fires were all about the room in brass braziers, Chinese refreshments were served in a side room, while a special room was prepared with foreign furniture and foreign refreshments for the English and American guests. Most of these ladies signed their names, and within six weeks' time they had secured the signatures of 3,512 women and girls.

The Bruised Women to the Sheltered Women.

Now comes the most touching part. After the *demi-mondes* had heard of the movement they wrote an appeal asking that their names be sent—not in the same list,—they could not ask for that, but in a separate list, saying that most of them had been sold into this life of shame by opium smoking fathers or brothers or husbands, saying also: "We are in a shoreless sea. There is no possibility of helping us, but it may save others from a similar fate. There are those who think that we are flippant and enjoy this life. They do not know how often we must smile upon guests we despise. We beat our breasts and cry aloud, but there is no help for us. We feared to write this lest it would soil your eyes." Thirty-three names were on this list, one of whom, the promoter, was said to be the daughter of a man who was educated abroad.

The Real Place of Women.

Now let not my readers quote any sentence, or combination of sentences, of that which I have written, and pretend that this describes the actual

MRS. HEADLAND AND DAUGHTER-IN-LAW OF PRINCE TING, THE BEST INFORMED LADY IN COURT MATTERS

position and lot of the Chinese woman. It does not. It is theoretically her position according to Chinese ideals. "She should follow and be humble." "She is as earth," to receive; "her husband is as heaven," to give. She may not perform the sacrifices, she may not worship her ancestors,—indeed she has no ancestors to worship. When she marries, she becomes a part of her husband's family, and severs every tie that bound her to her own. Her parents become dead to her—unless her husband's family overdo the bad treatment, when there may be a village disturbance. But that is simply by the way.

What Happens in a Home?

Now what really happens in a Chinese home? I am not going to take exceptional and awful cases, but simply give you facts as I found them in this investigation. I have been confining myself to the middle and upper classes for the most part, because, if the condition of this small and favored portion of the community is undesirable, what must be the condition of the woman in the mud hut and the country hovel! It would be impossible to describe it in such a way as to enable you to understand it, if you have never visited an Oriental country. The poverty and dirt in our own great cities approximate that of these poor people in the Orient, except that our people can go out upon clean streets and clean parks and see the possibilities of life, but these in China cannot. There is absolutely no hope for them until there are social, political, economic,

educational and religious upheavals in China. Some of these changes are coming for the men, and the new education (as we shall show in another chapter) will bring about some changes for some women. Will it for these? What will you do to help?

Conditions in the Home.

Perhaps the worst of all domestic conditions in China are poverty, the inability of the woman to go out into service of any kind and help herself, and concubinage. Shut up in the common family home, in which live several families and as many generations, if she is poor, she has little to do; for she has nothing to work with, no separate home of her own to keep clean and neat, no clothes to give her an appearance of respectability; while on the other hand she has other women to quarrel or gossip with her, with constant complaints and jealousies. Congenial employment which would bring her some income of her own is one of her real needs.

Concubinage.

But the greatest of all defects in Chinese social life is concubinage, with its attendant evils. While the law recognizes but one legal wife, law and immemorial custom have permitted the presence of the concubine, "or little wife," in the home. Theoretically the wife gives her husband a concubine, in reality she is obliged to accept with what grace she can the concubine whom her husband brings into the home. When one considers that in one household are sheltered grandfather and grandmother, sons and sons' wives, children,

concubines and slave girls, it is not difficult to understand the unhappiness which often exists.

The Slave Girl.

An evil akin to that of the concubine, but even more pitiable, is that of the slavery of girls. A father has the right to sell his daughter into domestic slavery or for evil purposes. Often under the pressure of the terrible poverty which always threatens the Chinese working man, or to relieve debt or to get money for opium, babies, children or young girls are thus sold. The slave girl is wholly at the mercy of her mistress if she be a household servant, or her master if she be sold for gain. Many pitiable stories might be told of the sufferings of these helpless creatures.

A Pathetic Case.

There was a little girl brought one day to our woman's hospital. The men who brought her had bought her as a child. The doctors, after examining her, found her in a pitiable plight, and they threatened the men with prosecution. The men became frightened and wanted to take her away, when the doctors and the ladies of the Women's Society offered to buy her. As, in her present condition, she was of no further use to them, and would be only a source of expense or embarrassment, they sold her for a few dollars. The missionaries took her into the hospital and by attention and treatment they restored her to a normal condition of health. She was a pretty girl, and a good girl, and they made her an assistant or helper in the hospital. The brother of one of the mission cooks saw her later, was attracted by her

appearance, and asked for her. They explained her whole history to both him and his brother, and assured him that if he took her and then did not treat her well that they would report him to the official. Still he wanted her and they finally married her to him.

A Baby Girl. Not long thereafter a baby girl was left at the hospital gate. Naturally they took it in hoping that they might save its life, and find a home for it. When this couple heard of it they asked for the baby. It was given to them, and one of the pictures that I shall never forget as long as I live, is that of this foster-father, stalking up the aisle of the church on Sunday morning with the little girl in his arms,—"*tsa men ti baby*—our baby," as they called it, and as everyone finally called it, his little wife following demurely after. He found her a seat, gave her the baby, then found a seat for himself across the aisle. If the child cried during the service, he would take her out until she became quiet and then return her to her mother. It was pathetic in its beauty. I wish that I had been the one who furnished the money to save the girl! She is only one of tens of thousands of such slave girls who are unwillingly sold to such a life.

"Our Baby."

A Noble Character. The granddaughter of the Grand Secretary was a constant visitor at our home. Often have I conversed with her on art, on literature and on religion. She was very much interested in Christianity, so much so that after Mrs. Head-

land had given her books to read, she requested that one of the girls from the school should be allowed to come and talk with her about the gospel. After the Boxer trouble she told Mrs. Headland the following story:—

A Girl for $2.50.

"My head servant was out on the street one day and met a man with a little girl, his daughter, whom he offered for sale, that he might use the price of her to buy opium. Her mother was dead and my servant bought her for two dollars and a half.

"I took her as a little slave girl and she proved to be very faithful, but when the feast day came and I told her to worship the idols, she replied, '*Wo pu pai chia shen*, I do not worship the idols.'

"I do not Worship Idols."

"'But, you will grow up to be a bad woman, if you do not worship the idols,' I urged.

"'I do not worship the idols, I just worship Jesus,' she insisted, and as she was such a good little girl, a Roman Catholic Christian, I did not compel her to worship the idols.

"Years passed by and the Boxer trouble came. The Boxers issued a proclamation that all persons having Christians in their homes, or knowing of their whereabouts, must turn them over to the Boxers.

"The slave girl came to me and begged that she be not given up, and I decided to move to my grandfather's, thinking that they would not dare to molest a person in as high position as

a Grand Secretary. My grandmother came to me and ordered me to give up the little girl. The child begged in such a pathetic way that I decided not to do so, and for a time all was quiet.

"By and by they issued another proclamation, saying that they proposed to search every home in Peking, and wherever they found a Christian harbored, they would treat all the inmates as though they were Christians.

Saved by Begging.

"Again my grandmother came to us and ordered me to give her up, saying that she would not allow her to remain in her home. Again the little girl pleaded, and I finally sent out on the street and bought two beggars' garbs, deciding to dress ourselves in them and beg our way to Paoting-fu where my uncle would protect us."

"But," said Mrs. Headland, "you could not look like a beggar with your fair white hands and face, and your smooth black hair."

"Oh, we stained our hands, arms and face and we brought in dust from the street and rubbed it in our hair until we looked like beggars."

"But your little feet," exclaimed Mrs. Headland, for they were not more than three inches long and she never walked anywhere except leaning on the arm of a servant, and never went out on the street except in a cart or a chair.

"There was nothing for us to do but to walk," she answered, "and after nightfall we went out on the street and started to beg our way to Paoting-fu, ninety miles away. Next morning the

sun rose burning hot, for it was July. There were drenching showers of rain, and we had no place to sleep at night but in the open gateways by the roadside as we passed along, and when we met the first company of Boxers, my knees knocked together for fear they would discover a cross on the little girl's head."

"But you did not really think they could see a cross where you could not?"

"When we started I did. But after we had passed two companies of Boxers, I did not believe they could. For four days we waded through mud and rain and burning heat, and then arrived at Paoting-fu. But when we reached my uncle's place, we did not dare go in lest the people might circulate the report that he was harboring Christians."

"What did you do?"

"We waited until I saw an old servant whom I recognized, and then I followed him and in a whining tone as though begging, I told him my story and asked him to open the side gate after nightfall and let us in. He did so, and we went into my uncle's home. They were both waiting for us and when they saw us they burst into tears. The servants gave us a bath, but when they unbound my feet they had blistered and festered, and for weeks they were covered with running sores so that I could not walk but was confined to the brick bed."

She stopped, and Mrs. Headland put her arms

around her in sympathy, as she exclaimed, "What a hard thing to do!"

"Yes, it was hard," she answered, "but I saved the little girl."

This incident ought to give us some idea of the character of the Chinese woman. She is worth working for and saving. And the faithfulness of the little slave girl ought to be some indication as to what kind of a nation she would help to make if they were a Christian people.

Schools Side by Side.

Wherever we establish a Christian college in the non-Christian world, it is the custom of the various women's societies to establish a girls' school in close proximity. This is for the reason that the individual is not the unit of the national life. The family is the unit. Marry a good man to a bad woman and you have spoiled the unit. Conversely marry a good woman to a bad man and you have spoiled the unit. But marry a good Christian woman to a good Christian man and you start a home which is a center of light to any neighborhood.

Near to the North China College of the American Board Mission is the Women's College. The same is true of the Presbyterian Mission in Peking, the London Mission, the English Church Mission, while the Peking University, the Nanking University, the Foochow University, the Anglo-Chinese College of Shanghai, St. John's University—indeed all the leading schools, colleges, universities and union educational

DAUGHTERS OF A CHUANG YUAN, ONE OF WHOM TAUGHT IN THE MONGOL SCHOOL

schemes for boys, have girls' schools in their vicinity. This is not done chiefly for the purpose of bringing the young people together, but for the purpose of giving them an education, yet the other is no doubt a part of the scheme.

A Noble Woman.

One of these young students, Mark by name, was married the day he graduated, to Sarah, the youngest daughter of Old Mother Wang. Now Sarah was fond of a fine silk gown as any woman. She was anxious to have a good comfortable home. If her husband entered business he could begin with a salary of from twenty-five to fifty dollars a month; while if he entered the church as a preacher he would receive but five dollars a month with no hope at that time of ever getting more than ten. The day Mark graduated they were married. That evening Sarah said to him, "Mark, what are you going to do?"

"Oh, I do not know. What do you think?"

"I have heard you speak in the church here. God has called you to preach."

"Yes, but what are we going to live on?" that is the eternal interrogation when a man takes upon himself the responsibility and the support of a home.

"Mark, if God calls you to preach, God will take care of us," said Sarah, and they knelt together and prayed.

The next morning Mark went to the missionary who had helped him through college and said, "I will preach the gospel."

An Appeal.

And now, women, I appeal to you. I have not given you a dismal view of Chinese womanhood. But if I have failed to show you her helplessness under her present conditions, I have not succeeded in painting the picture I have undertaken. I have tried to show you a noble woman shut up in a home, with daughters, daughters-in-law, concubines, servants and slave girls; in which there is all the human tendency to selfishness, jealousy, ambition, gossip—why some of you find it hard to live peaceably with a cook and a maid,—what of the Chinese woman?

The Supreme Opportunity.

The supreme opportunity has now come for girls' schools and their great work. It is not that many or great schools have been opened, but that with small equipment your workers have done tremendous things. You began a few years ago by having to pay girls to get them in school. Now all prejudice is gone; men and women alike want their daughters educated. Men want educated wives. There are parts of China in which the officials in high positions publicly assert that they will not recommend a young man for official position unless he have an educated wife! Are you awake to the opportunity that is now open to you?

The Doors Opened.

You have been praying for years that the doors may be opened. Did you expect your prayers to be answered, or were you only repeating a formula? Your missionaries, by their influence with a Chinese woman, with your prayers as a motive force, have contributed to the opening of the

doors. Standing in the doorways of a hundred millions of hovels, homes and palaces, there are as many women beckoning you to come and show them what a home should be, what motherhood may be, what home training can do, toward the making of a life and the shaping of a nation. You are the only ones who can do it, for men are shut out of the home life of the women. Will you go?

ILLUSTRATIVE QUOTATIONS

"Chinese history differs from that of other people with which Occidentals are familiar in the co-operation of five factors nowhere else found in combination, namely: comparative isolation; extended duration; extremely gradual progression; superiority to environment, and the overwhelming influence of resident forces as compared with the relatively unimportant effect of those from without." (Arthur H. Smith in "China and America To-day," p. 28.)

"It is probably safe to say that no country not Christian can show in its legislation more care in guarding the sacredness of family ties, defending the purity of the weaker sex, and providing for the maintenance of widows." (Dr. Wells Williams in "Chinese Recorder," Jan.-Feb., 1880.)

"It was January 1, 1873, when the Misses Hoag and Howe, representatives of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, essayed to open the school in question (Kiu Kiang). They had secured a (Chinese) teacher; he in turn . . . secured two little girls as pupils. They ran away before night, but raised a fair sized din for nearly the whole forenoon. . . . The accumulated wisdom of the

centuries in this section of China reiterated that book learning would incapacitate girls in the line of womanly accomplishments, such as combing the hair and binding the feet." (Margaret Burton in "The Education of Women in China," p. 44.)

"The opportunities of education, in the sense in which education is imparted by means of books and schools, were first brought to the women of China by the Christian missionaries." ("Education of Women in China," p. 34.)

"Whatever theories her literature might contain, China as a whole saw no value in woman's education and was strongly suspicious that its effect on women would be undesirable." (Ibid, p. 28.)

"It is a law of nature that woman should be kept under the control of man and not allowed any will of her own. In the other world the condition of affairs is exactly the same, for the same laws govern there as here." (Confucius.)

"Woman is a mindless, soulless creature." (Confucius.)

"Of all women of the Orient I love the Chinese women best; they have so much character, and are so womanly." (Isabella Bird Bishop.)

"Morally, they (the women) are China's better half —modest, graceful and attractive." (Dr. W. A. P. Martin.)

"They (the women) have been the great force which has preserved the country. I say this without fear of contradiction." (Dr. Swanson, of Amoy.)

"The modesty, strength and reserve of the Chinese woman have impressed us profoundly in all parts of the country." (Report of Deputation of The American Board.)

NOTE.—The preceding quotations are from Miss Burton's book, "Education of Women in China," a mine of treasure for further material on this chapter.

"In matters educational in China, it is of special significance to note that schemes of magnitude, which hold in them possibilities such as the most sanguine never contemplated until within the past decade, are now come to be regarded as everyday events within the sphere of the commonplace. Thus we find notice of a memorial to the throne from the Board of Education, asking that $70,000 be devoted to found in the capital a normal school for the training of women teachers, the school to be maintained by an annual grant from the government of $40,000. The feature of this memorial which makes it essentially of the new time is the proposal to spend year by year so considerable a sum in providing for female education.

"One recalls the significant statement of Viceroy Yuan Shi ki, shortly before his retirement from office: 'The most important thing in China just now is that the women be educated.' Increasing numbers of Chinese women are unbinding their feet, and the movement has the support of the government and of many daily papers." ("China Mail.")

"The Chinese family needs a new spirit which shall lay stress on the duties of superiors to inferiors, on the worth of each individual soul in the sight of a loving Father, on the sense of personal responsibility to him and not to custom. It needs to learn that a man should forsake his father and his mother, and cleave to his wife—to love her as his own flesh. It needs to learn that 'dignity is not one of the fruits of the spirit.' It needs to experience the liberty wherewith Christ has set us free from the bondage of the past." (Arthur H. Smith, in the "Uplift of China," p. 78.)

"Bishop Bashford writes: 'You will be surprised to know that ninety per cent of our members in West

China are adult men, and only ten per cent are women and children. I found the various chapels where I preached full of men, with from two or three up to eight or ten women in the inner court. I often asked these men where their wives and children were, and told them they could have no true church unless their wives and children were also converted and brought into Christian fellowship. They answered me that their women had unbound their feet, but that they had no foreign women to teach them the Jesus doctrine. I urged them to have family prayers, but with from two to ten families often living together, and with the older people having complete control, it is almost impossible for the men, ignorant as they are, to establish family prayers, or to teach their wives and children at home.'

"It is cause for rejoicing that two new women workers are now on their way to this most promising field." (Methodist Leaflet.)

"Confucius assigns to woman a position of great inferiority. Man is the representative of heaven, and is supreme over all things. Woman yields obedience to the instructions of man, and helps to carry out his principles. On this account she can determine nothing of herself, and is subject to the rule of the three obediences: when young, she must obey her father and elder brother; when married, she must obey her husband; when her husband is dead, she must obey her son. She may not think of marrying a second time. No instructions or orders must issue from the harem. Woman's business is simply the preparation and supplying of wine and food. Beyond the threshold of her apartments she should not be known for evil or for good. She may not cross the boundaries of the state to accompany a funeral. She may take no step on her own motion, and may come to no conclusion on her own deliberation." (Methodist Leaflet.)

"Until last year I cared very little for the work of

Christ. I preached the gospel with my lips, but my heart was not in earnest. It is all different now! Last summer I lost my only son. My heart was broken, rebellious, until one day it came to me that many, many of my friends were praying for me. I went to church, and heard the preacher say that the religion of Jesus Christ is the most precious thing in all the world. Oh, that word came with power to me, Lady Teacher! He seemed to put a beautiful bud into my heart, and it has been unfolding and expanding ever since into a pure, white flower. I knew that my past life had all been a seeking for the things of this life; but at that time, Lady Teacher, I felt my fleshly heart slipping away; and the life of God flooding my soul; and since then I have wanted nothing else, sought nothing else, but to serve my blessed Master and be used of him." (A Chinese Christian Woman in Congregational Board Leaflet.)

"'What sewing have you been doing lately?' I asked, after the ordinary greetings had been exchanged. This is a staple and ever-interesting topic of conversation among the women folk of our hard-working China.

"'Not much,' said the oldest old lady, knocking the ashes out of her pipe; 'and of course, as the dragon lifts his head to-day, no one can touch a needle.' So that was why they were all idle! But I still felt inquisitive. I had heard of the mythical Dragon King, who lives in his great palaces under the sea, and makes the earth quake with a stir, and interferes with the digging of mines and other useful modern deeds, which he hates. Also I knew that the lifting of his head meant spring; but the needle? I made inquiries.

"'To-day he lifts his head,' they said again simply; 'if we used a needle, we might stick it into his eye, without knowing it! So no one dares sew to-day, of course.'" (Alice Brown in "Life and Light.")

ONE OUT OF FIVE

"One fifth of all the women of the world are found in the homes of China. One baby girl out of every five is cradled in a Chinese mother's arms unwelcomed and unloved, unless by that poor mother's heart. One little maiden out of every five grows up in ignorance and neglect, drudging in the daily toil of some poor Chinese family, or crying over the pain of her crippled feet in the seclusion of a wealthier home. Among all the youthful brides, who day by day pass from the shelter of their childhood's home, one out of every five goes weeping in China to the tyranny of the mother-in-law she dreads, and the indifference of a husband she has never seen. Of all the wives and mothers in the world, one out of every five turns in her longing to a gilded goddess of mercy in some Chinese temple, counting her beads and murmuring her meaningless prayer. Of all the women who weep, one out of every five weeps alone, uncomforted, in China. Out of every five who lie upon beds of pain, one is wholly at the mercy of Chinese ignorance and superstition. One out of every five, at the close of earthly life, passes into the shadow and terror that surround a Chinese grave, never having heard of Him who alone can rob death of its sting. One fifth of all the women are waiting, waiting in China, for the Saviour who so long has waited for them. What a burden of responsibility does this lay upon us—the women of Christendom!" (Mrs. F. Howard Taylor.)

"Were the women only converted we believe that idolatry would soon cease out of the land." (William Muirhead.)

"Nearly one half of the women of the world belong to the two great empires of China and India. . . . The women conserve the ancient religions and superstitions of their country; and what can a man do when the women of the household are against him?" (Isabelle Williamson.)

A Chinese Bride

INFANTICIDE

"That the custom, although often practiced in secret, prevails in China cannot be doubted. The united testimony of those who have had ample opportunities to know the facts presents a body of evidence which is irresistibly strong, although the custom is confined almost exclusively to the destruction of girls, unless in case of deformed or weakly infants. It is more prevalent in Central and Southern China, and is comparatively rare in the north. It is said that poverty and the desire to be free from the burden of caring for girls are the chief causes of its prevalence. The spirit which seems to reign in the hearts of Chinese mothers is illustrated by a conversation which Miss Fielde reports in 'A Corner of Cathay.' A pagan Chinese woman, discoursing upon the subject of daughters, remarked, 'A daughter is a troublesome and expensive thing anyway. Not only has she to be fed, but there is all the trouble of binding her feet, and of getting her betrothed, and of making up her wedding garments; and even after she is married off she must have presents made to her when she has children. Really, it is no wonder that so many baby girls are slain at their birth!' While the difficulty of obtaining acccurate data is recognized by all, and also the fact that statements which apply to certain sections of the vast empire are not representative of the true status in other parts, yet the prevalence of infanticide to a frightful extent is beyond question." (James S. Dennis, "Christian Missions and Social Progress," Vol. I, p. 128.)

"As to whether Chinese married life is happy or not, there is this to be said, that neither Chinese men nor women know any other kind of married life. One fruitful source of trouble is the polygamy allowed by custom; for quarrels and fights, jealousies and envy, bickerings and disputes, are more or less the inheritance

of the many-wived household; and lawsuits for property left by the much-married Chinaman are rendered more complicated by the different interests of the four, five or six women who all own the deceased as their late husband." (Dyer Ball, "Things Chinese.")

"The high-spirited disposition of the women of Lung Kong is shown in the organization of an anti-matrimonial league, in which the fair damsels of this fortunate district bind themselves under solemn pledges never to marry. Such a course is so contrary to the whole history and spirit of Chinese institutions and so daring a challenge to the practices of ages, that one cannot but admire the spirit of independence and courage from which it springs. The existence of the Amazonian league has long been known, but as to its rules and the number of its members no definite information has come to hand. It is composed of young widows and marriageable girls. Dark hints are given as to the methods used to escape matrimony. The sudden demise of betrothed husbands, or the abrupt ending of the newly-married husband's career suggest unlawful means for dissolving the bonds. When they submit to marriage they still maintain their powers of will. One of their demands being that the husband must go to the wife's home to live, or else live without her company." (Ibid.)

This Chinese poem may appeal to the woman of the East but is quite contrary to the spirit of the American housekeeper.

HUMANITY

Oh, spare the busy morning fly!
  Spare the mosquitoes of the night!
And if their wicked trade they ply
  Let a partition stop their flight.

Their span is brief from birth to death;
  Like you they bite their little day;
And then with autumn's earliest breath,
  Like you too they are swept away.

—*Han Yu.*

"In China female chastity is severely guarded, and there is no licensed immorality; yet a state of things which is frankly acknowledged in Japan is simply an open secret among the Chinese. Society regards it with a sly frown, the government prohibits and professes to discipline it; yet vice festers in every city of China and presents some shamefully loathsome aspects. The traffic in young girls, especially those who may be afflicted with blindness, is the usual method of supplying brothels with their inmates. The infamous trade of the 'pocket-mother' and her colonies of native slave girls, and its relation to the opium habit in the Straits Settlements and China, have been recently brought vividly to the attention of the British public by Mrs. Andrew and Dr. Kate Bushnell. In the everyday conversation of the Chinese, especially of the poorer classes, expressions so exceptionally vile that they cannot be hinted at are only too well known. 'An English oath is a winged bullet; Chinese abuse is a ball of filth,' says the author of 'Chinese Characteristics.' The notorious books and placards of Human are an indication of the interior furnishing of the Chinese imagination." (James S. Dennis, "Christian Missions and Social Progress," Vol. I, p. 88.)

"The Rev. J. Macgowan (L. M. S.), of Amoy, speaks of the 'new sentiment that permeates every Christian household. The result is seen in the gradual elevation of woman, and the different position she holds from that which obtained when I first arrived in China. Certain rights are secured to her that heathen women dare not claim. Parents may not marry their daughter to a heathen, unless it is impossible to get a Christian, nor to any man of known bad character. They may not dispose of her to be a concubine or second wife, neither can they compel her to be betrothed to one to whom she herself, for moral reasons, has an antipathy. If

they do not regard the welfare of their girls in these matters, the church steps in and utters its voice in their behalf. Again, a man may not illtreat his wife, or, except for one offence, divorce her, or take another wife, unless he is prepared to come under the discipline of the church. Hitherto woman has had no champion to stand by in her defence. Now she has, and one that is prepared to right every wrong in her social life.'" (James S. Dennis, "Christian Missions and Social Progress," Vol. II, p. 195.)

"In the 'Statement of the Nature, Work, and Aims of Protestant Missions in China,' prepared for presentation to the Emperor, it is declared that 'Christians marry but one wife,' and a brief exposition of the distinctively biblical features of the marriage relation is given. The example of the happy home life of converts is already a power in the land. That progress is necessarily slow can be readily explained, but as Christianity obtains sway over the conscience, and the ideals of a higher civilization win the respect of that conservative people we shall find the Christian code more and more widely recognized and observed." (James S. Dennis, "Christian Missions and Social Progress," Vol. II, p. 222.)

"She was quietly but richly dressed, with beautiful hair ornaments, rings and bracelets of massive gold, set with pearls. In the rooms was the most cunningly carved blackwood furniture, inlaid with mother-of-pearl, all about were gorgeous embroidered hangings and priceless porcelains. Everywhere the evidences of wealth, and yet there was an undefined something which disturbed one, and the sadness of our hostess' face fairly haunted one's thoughts. What was it and why? She had a son and daughter, innumerable servants, all the comforts and luxuries which money could

supply. At this point there came into the reception room three young women accompanied by women servants. 'My younger sisters,' said Mrs. Sung. Here was the explanation, for these were the 'chieh' concubines introduced into the family with scant ceremony, bringing in their train worry and sorrow for the 'chi'—wife. There is only one wife. She who rides to her unknown bridegroom and home, in the gay red chair, and who is installed in her new home with ceremonies more or less elaborate. In spite of the fact that the woman of China has perhaps as high a legal, social and domestic position as is possible outside of Christian culture and without the restraints of Christianity, yet she labors under severe disabilities, and her life is far from ideal, she herself having no ideals.

"Polygamy with its inevitable train of evils is tolerated by Confucianism. The casual observer exchanging visits and friendly calls in the homes of the rich and well to do sees on every hand material comfort, often lavish expenditure, and outwardly pleasant and friendly relations between the women. Let there be, however, a more intimate relation established, and there comes to one's knowledge the undercurrent of unhappiness, wrangling and envy on every hand, constant quarrels to be settled. It is the exception rather than the rule to find peace and harmony. 'Ai yah!' cried the Sung children one day coming in with their books for school. 'We are glad to be away to-day. Such a quarrel and row, our mother will have her hands full trying to settle it all, and be ill for days.' With a wise wag of his head, the boy said, 'Nothing like this for me when I have a house. I want peace and quiet.' Sad, troubled little woman, her face rises before one even after the lapse of years.

"And what of her humbler sister, whose lot is not mitigated by material comfort? The well to do of any race form but a small proportion of the population;

how about the rank and file—the shopkeeper's wife, the women, untold hundreds of them, whose lives are spent upon boats, she whose life in the country on the farm is one of endless toil and often infinite privation? From her cradle (if she has one) to her grave she is at a distinct disadvantage—her inferiority to man presupposed and taught. Woman is spoken of as moulded of faults, credited with evil, looked upon with lofty disdain; for her, education though not forbidden is practically unknown (even in this day of reforms). From the hardships and evils of her position she seeks refuge in suicide, against which there is neither teaching nor remedy in Confucianism. She doggedly accepts her fate, not feeling that any injustice is done her by being deprived of the right of choosing her partner for life, her horizon confined to the domestic circle. Often the removal from parents' to husband's home makes little change. More frequently a terrible one, for the power accorded to a husband is often used with great tyranny and cruelty; and with her husband a hard task master, her mother-in-law unsympathetic, demanding of her alike the submission of a child and labor of a slave, is it any wonder that many a young wife, being denied a son, whose birth would give her a better and more honored position and justify her own, seeks relief through the suicide's path! In the stagnation of superstition and ignorance, there is no light, no love, no peace, until the rays of the Sun of Righteousness shine in dispelling the gloom." (A Missionary.)

QUESTIONS ON CHAPTER II

1. Make a list of the books prepared by the Chinese for the instruction of girls.

2. Tell something of the change that has recently taken place in the social life of the Chinese woman, and who helped to bring it about.

3. Do Chinese families eat together? Where is woman's realm?

4. Tell something about foot-binding.

5. Tell what you can of woman in literature; in art; in government; in war.

6. What important meeting was held in Canton? What does it indicate as to the new life?

7. Is there any difference between the *theoretical* and the *real* position of the Chinese woman? Tell what you can of concubinage. What does it mean to "eat vinegar"?

8. Do people lack the power to suffer because they lack social position or wealth? Tell something of the slave girl, the concubine, the great mass of the submerged.

9. Tell the story of "Our Baby"; of saving the life of her little slave; of the old and new methods of getting engaged. What is the supreme opportunity?

CHAPTER III

AN EDUCATIONAL REVOLUTION

Chinese Veneration for Education.

Perhaps there never was a people who had a more profound reverence for education than have the Chinese. The highest rank has been accorded the scholar because he dealt with the things of the mind. Below him stood the farmer because he created the material supplies necessary to nourish life. Next stood the mechanic because he fashioned and built; then the trader who did not create wealth either intellectual or material, and lowest of all the soldier whose mission was to destroy.

With such an estimate of the place of the scholar it is easy to see the commanding place which education must hold in building the new China. The old system has passed away; the new is in process of creation. The destiny of one fourth the human race will be determined perhaps for a millennium by the character of that education.

Relation Between Old and New.

It goes without saying that the new must be carefully articulated to the old. All that is worthy in the old must be conserved with jealous care. On this as on a bridge the rich heritage of the Chinese gathered through thousands of

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years of unbroken history, and tradition must be carried over into the new domain of thought.

China's Need of Help.

China cannot make this transition unaided. Her scholars are too thoroughly imbued with the numbing spirit of classicism. She must rely upon her young men trained in Christian lands and upon those trained in the Christian schools located within the empire. The large number of those sent abroad by the government will be absorbed in government and diplomatic service. It is chiefly upon the missionaries and the students, they train that China must rely to make the transition which is full of tragic peril, but so essential to her fuller life.

Aim of Chapter.

It is the aim of this chapter, first, to prepare for an appreciation of the situation by a brief study of the system of intellectual and moral discipline comprised in the classical Chinese education; second, to recount the steps taken by the government to substitute modern education; third, to show what part is played by various Christian churches in supplying modern schools, and fourth, to indicate some of the lines on which successful development must proceed in the future. It is my hope that students of this chapter may gain a fresh conception of the magnitude of the opportunity now offered in the educational situation in China.

Beginnings of Old System of Education.

Nothing that one could say would express more concisely the Chinese idea of when an education ought to begin and what it ought to be than a few

quotations from their own teachings. In the "Classic for Girls" quoted elsewhere it is urged upon every mother that she should,—

Of pre-natal education
Be attentive as a mother,
For the influence is mutual
Of each upon the other.

Whether walking, standing, sitting
Or reclining have a rule,
E'en in eating and in drinking,
Have a care yourself to school.

Nursery.

In its infancy the prattling child is taught nursery jingles similar to our own Mother Goose, and one cannot long be with mother or nurse, or big sister taking care as she does of the smaller children, without seeing her taking hold of its fingers or toes as she repeats,—

This little cow eats grass,
This little cow eats hay,
This little cow drinks water,
This little cow runs away,
This little cow does nothing
But just lie down all day.
We'll whip her.

With which last expression she playfully slaps the sole of the little one's foot.

Primers.

Boys and girls are allowed to play together until they are seven or eight years of age when the boy is given a book like the "Three Character Classic," the first two lines of which tell him that,—

Men one and all in infancy are virtuous at heart,
Their moral tendencies the same, their practice wide apart.

Not one word of which he understands. Or it may be he is given the

"Rules of Behavior" for brothers and sons,
Teachings of ancient and virtuous ones,
First be you filial and brotherly, then,
Try to be faithful and earnest as men.

Rules of Behavior.

And the child sits upon a backless bench or a high stool until he has committed it, and then recites it with his back to the teacher.

The mother has charge of the early education of the children, for we are told that,—

For her son she calls a teacher
And she places him in school,
Where he learns to write short ballads,
Studies how to be discreet,
Loves his teacher and rewards him
Both with money and with meat.

For the teacher during the old régime was expected to take a part of his pay in rations from his pupils.

In addition to the two primers mentioned above the boy commits the "Thousand Character Classic," a primer of one thousand words, no two of which are alike; the composition of which was done by a scholar on the order of the Emperor, in a single night, and as a result his hair turned gray. He also commits another primer called the "Hundred Surnames," none of which he understands as they are written in the classical language which is to the spoken language what Latin was to English in Wesley's time. After

One Thousand Character Classic.

all these are stored away in his *tu tzu*,—his abdomen,—for a Chinaman's knowledge is all carried in that receptacle, rather than in his head, they are "explained" by the teacher, then by the boy, and from these primers he has secured the foundation of all Chinese history, poetry, philosophy, social rules, and has a good start with the language, for he now has every proper family name he will ever meet in his books, and has more than half as many words as Shakespeare used in all his plays and poems.

Writing and Reading.

With his reading he learned to write, first by placing a sheet of translucent paper over the character and copying it with a brush pen. Up to this time he has probably only had a milk name, but now he is given a school name, and begins his study in earnest, on the "Confucian Analects," "Great Learning," "Doctrine of the Mean" and "Mencius," the choicest specimens as they suppose of Chinese literature. He "commits" them, then "backs" them, and goes through all the processes of explaining as he did with the primer, while at the same time he continues his penmanship—or brushmanship whichever you please to term it. They are taken in the order given, while he commits the second the teacher explains the first, and so on, giving him such a constant and thorough review, that during all his life, if he has done his work well, he is able to quote any sentence to which his attention is directed. When examination day comes the

teacher may call in an examiner who will simply start any sentence he happens to think of, which the pupil continues until he is called down by some other catch word. At any time he may be asked to explain the meaning of the sentence as given in the commentary or by the teacher, or he may be asked to sing some snatch of poetry, making his own tune as he goes, or he may be asked to write some original poem or essay.

The School.

The school in which he studies may be a room in his father's home, some particular school for boys, a public school, a village school held in a temple, or a city school to which he has been admitted if he is prepared and if there is a vacancy. The furniture of these schools is practically the same all over a province,—high, plain, square or oblong tables, at which he is required to sit straight, except when writing, on hard flat stools or benches without any depressions to adapt them to the curves of the body. On these he sits day after day, month after month and year after year, for there were no weeks in China under the old régime. He studies aloud with twenty or thirty other boys, his head and body swaying to the rhythm of the book, and shouting it out in a sing-song tone, the only variation of which is the pitch or loudness of his voice, and the ear of the teacher becomes so well trained that he is able to detect an error in the naming or tone of a character no matter how many boys there may be.

Four Books and Five Classics.

When he has finished the Four Books, he continues, without intermission, with the Five Classics, the "Spring and Autumn," and the books of "Poetry," "History," "Rites and Changes," which were prepared by Confucius twenty-four centuries ago. These he commits and explains as he did the others, until—if he has done his work well, and his memory is faithful—his entire Bible, as well as the whole curriculum of the school or of the nation is at his tongue's end, together with much of the commentary of each book.

Poetry.

With these he takes up the study of poetry, for China had her Elizabethan age of poetry way back in the eighth century, and I have often sat with delight and listened to the students during examination chanting the poems of *Li Tai-po* or *Tu Fu* or *Su Tung-p'o*, the rhythm of which is quite equal to that of Pope or Byron, Horace or Anacreon. All the choicest bits—for the poems are mostly short—of the great poets of the past are stored away in the same receptacle with his primers and his classics, and this at an age when it will be almost impossible to forget them.

Defect of His System.

But now comes the first defect of his old system; he has continued memorizing until he is past the time where he should begin to reason, is without any system of study which is calculated to develop the thinking faculties, and has arrived at the age when he should begin the study of *belles-lettres*, the *wen-changs* or essays of the

ancient masters of literary style. This is an interminable task. But it is as interesting as it is interminable. It is an effort on the part of these scholars to embody the greatest number of references, to the most interesting incidents of the past either in history, poetry, fiction or fairy tale, and in the choicest language and fewest words. The student pores over volume after volume of these essays, and commits them to memory in the hope of absorbing the style of the author or of developing a style of his own that is as good or better. It is thought boiled down to its last consistency in words.

A Great Field.

Such in brief is the course of study through which the student had to pass, before he was allowed to browse at will throughout all Chinese literature. To be a scholar at all he must absorb the history of China with special biographical incidents of great men, and a thorough knowledge of particular periods. There are encyclopedias of science, a compendium of the most brilliant sayings of the sages. In addition to the orthodox philosophers—for those who followed Confucius were orthodox and those who did not were not —there was a bevy of men whose works are bound up in the "Twenty-four Philosophers."

Lack of Science.

The student was expected to be familiar with all the scientific books,—falsely so called,—books on the stars, on rocks, on flowers, on animals, on laws of nature, even on the bogies of the mountain and of the sea—bogie books that rival Mun-

chausen and Gulliver. But though the Chinese have spent much time in studying all subjects, being without a system which would develop the reasoning and inventive powers, they have never been able to organize their thought into anything like a science of astronomy, geology, botany, zoology, physics or chemistry, or any other natural or applied science. Indeed with all their body full of knowledge the Chinese have never contributed anything toward the development of science, nor studied any of the results of scientific thought until it was introduced into China by the missionaries from the West. Their ideas of nature and her laws are not only simple, but often very absurd. In their *Feng-shui* they have what might be termed a system of natural science, but which is in reality a system of geomancy. It originated with the Taoist alchemists of pre-Christian times, and undertakes to explain the influence of the occult laws of nature on human life. The ordinary student is hardly expected to understand them, and so the final interpretation of them is usually left to the soothsayer who does it for a consideration.

Feng-shui.

I have already indicated that there is nothing in the whole course of study of the old system of Chinese education which is calculated to do for the thinking faculties what mathematics and the sciences do in ours. And so reason and invention have remained dormant in the Chinese mind. They have never invented anything.

No Study to Develop the Thinking Powers.

VILLAGE SCHOOL, FOOCHOW Woman's Board of Missions

That does not mean that they do not possess most of the useful arts and appliances. They do. They have practically everything that is necessary to perform all the daily tasks of life. They stumble upon things. They *hsiang fa tzu*—think of a way to do things, and when they have thought out a way of doing it, they put it aside and never try to improve it. They stumbled upon gunpowder—no, not gunpowder, but firecracker powder, for they never made a gun that was worth the name—two hundred years B. C., in their alchemistic experiments searching for the elixir of life, but they never made any good gunpowder until they came in contact with the West. They stumbled upon the mariner's compass eleven hundred years B. C., but they have never made anything but a *chih nan chen*, a south-pointing needle, until the present time. They stumbled upon printing five hundred years before Guttenberg, but their "Peking Gazette," their national newspaper, when I went to China was the oldest and worst printed newspaper in the world. While the Chinese are noted for their commercial astuteness, and are among the best and most reliable business men in the world, acknowledged so by the business men of Europe, their educational system has never enabled them to make a commercial success of what might be considered their great discoveries or inventions. They therefore needed a new system; let us see as we proceed whether they wanted it.

Stumble Upon Things.

Great Colleges.

For more than a thousand years they had two great educational institutions located at Peking —the *Kuo Tzu Chien*, or *College for the Sons of the Empire*, and the *Han Lin Yuan*, or *Forest of Pencils*. These were, however, without any of the characteristics of what with us go to make up a college. No teachers, no pupils, no dormitories, no apparatus,—nothing but a building or two and a library. The former is a square building, surrounded by a row of sheds under which are the Four Books and Five Classics, carved on stone tablets, which remind one of a cemetery. This is in close proximity to the Confucian temple, in the front court of which are more tombstones on which are carved the names of every graduate of the third degree for the past eight hundred years.

Old Examination System.

This brings us to the old examination system of China, which was the fruit of four thousand years of study and experience, for it began with the Sage Emperor Shun (2200 B. C.), who established the custom of examining his army officers every third year, "emphasizing the able and promoting the worthy."

Degrees.

They had five degrees which they might receive by passing corresponding examinations: 1, *hsin ts'ai*; 2, *chü jen*; 3, *chin shih*; 4, *han lin*; 5, *chuang yuan*. The examinations for the *hsin ts'ai* were held in the county seat, conducted by a chancellor who has educational supervision over a province. There would gather from one

to two thousand competitors, from the boy in his teens to the old man in his dotage, from which number only fifty to one hundred would receive the degree of budding genius. Once in three years the successful candidates were examined in the provincial capital, when ten thousand more or less, shut themselves up in little cells, three times of three days each, to prepare compositions in prose or verse, from whom one in a hundred might be given the degree of promoted scholar. The following year he might enter the triennial examination in Peking, with fifteen thousand others, where three in a hundred were allowed to pass, and were considered ready for office. Thrice he had contested with his peers, and thrice he had been a picked man of picked men. The three hundred or more who came out successful in the last contest might enter the examination for the *han lin*, or membership in the Imperial Academy, from the successful competitors of which were chosen the chancellors, poet-laureates, imperial historians, or other occupants of important positions. Again once in three years these *han lins* were allowed to compete in an examination in the presence of the Emperor, and the one putting in the best paper was given the degree of *chuang yuan*, a picked man of picked men sorted over five times, a flower which bloomed but once in three years in an empire of four hundred million of people. To induce them to give up such a system of education as that required a tremendous force.

Protestantism Opens the Breach.

For ninety years the Protestant missionaries had been working in China; during the last forty or fifty of these years they had done much in educational work. They had made some impression upon the people, and a little upon the government, but it was not until Kuang Hsü came to the throne, and China began to be mixed up with other governments in a political way that she began to think of making any changes in her system of education.

The Cry of the Empty Stomach.

The method of Kuang Hsü's development we have given in another chapter and it will not be necessary to repeat it here. A Japanese writer in the "Review of Reviews," gives among other causes of the present reform "the cry of the empty stomach." He says that the Chinese know that they have not wasted their gray lives in idleness. They have always worked in the years past; they are willing to work in the years to come. Their soil is rich and kind. Though flood and drought have sometimes come, had they been allowed to keep the fruit of their toil, they would not need to trouble either the yamen or the altars of their gods or ancestors. They are starving to-day, and when one of the officials was appealed to about the establishment of hospitals to relieve their suffering, and to distribute food to the hungry, he said, "Let them die, we have too many people anyhow."

Overtaxation.

The people during the old régime were overtaxed. They were squeezed by the officials

whenever they went to the yamen in a lawsuit, or whenever either through fault, or through no fault of their own they could be dragged to the yamen. They began to learn of the prosperity of Western lands and to inquire the reason therefor. They answered in their own hearts that it was Western science and Western government, all of which depended more or less on Western educational methods, and when Kuang Hsü took up the study of English, as he did, before he began issuing his reform edicts, it was noised throughout the empire, and the mission schools were too small to accommodate the students that sought admission. When it became known that Kuang Hsü was favorable to the Christian faith, from the eunuchs in the palace to the student in the remotest corner of the empire, people wanted to know more about this doctrine. Likewise when the Empress Dowager dethroned His Majesty, everyone turned anti-foreign once more, and even the children on the street reverted to their habit of calling us "foreign devils." The pulse of the nation changed with the pulse of the palace. We could feel the pulse, as some one said, but we could not count it.

The Object of the Emperor.

The whole object of the young Emperor was to make China strong. She was weak. He knew she was weak, as the world counted weakness, for just at that time Japan and Germany, Russia and France, were anxious for a slice of her territory. They had discussed her division,

they each had their sphere of influence, and it only required some small explosion to ignite the powder mill which would reduce China to a multitude of remains scattered among the nations of Europe.

Edict Ordering Practical Education.

In the summer of 1898 he issued an edict to the effect that "Our scholars are now without solid and practical education; our artisans are without scientific instructors; when compared with other countries" (Germany, Russia, England and France who had just taken Chiao Chou, Port Arthur, Dalne, Wei Hai Wei and Kuang Chou Wan) "we soon see how weak we are. Does anyone think that *our troops are as well drilled or as well led as those of foreign armies;* or that we can successfully stand against any of them?" (That is the crux of the change.) "Changes must be made to accord with the necessities of the times. . . . Keeping in mind the morals of the sages and wise men, we must make them the basis on which to build newer and better structures. We must substitute modern arms and Western organization for our old régime; we must select our military officers according to Western methods of military organization; we must establish elementary and high schools, colleges and universities, in accordance with those of foreign countries; we must abolish the *wen-chang* (literary essay) and obtain a knowledge of ancient and modern world history and a right conception of the present day state of affairs,

with special reference to the governments and institutions of the countries of the five great continents; and we must understand their arts and sciences."

Large Young Following.

The effect of this edict was to bring hundreds of thousands of the young men who aspired to office under the new régime, to put aside the classics and the tomes of literature and poetry, the wagon loads of history, and to unite in establishing reform clubs in many of the provincial capitals, prefectural cities and open ports. Book depots were opened for the sale of the same kind of literature as that studied by His Majesty, magazines and newspapers were issued and circulated in great numbers, lectures were delivered in great halls to concourses of young men, libraries were established in convenient localities, and students flocked to the mission schools, ready to study anything the course contained, whether literary, scientific or religious. We had telegrams at Peking University from all over the empire saying, "Reserve a place for me, I am sending tuition by letter." Even Christians and pastors were invited into the palace by the eunuchs to dine with and instruct them.

Edict Ordering University

On June 11, 1898, the Emperor issued an edict ordering a great central university to be established in Peking, the funds for which were to be provided by the government, the closing words of which were: "We hope that all will take advantage of the opportunities for modern

education thus open to them, that in time we may have many competent helpers in the great work of putting our country on a level with the strongest of the Western Powers." Observe the animus of the edict, as well as that of the earlier date. It was to reconstruct the army and make China strong, enabling her to withstand the aggressions of the European powers which were at that time ready to divide her up among themselves, for it was the object of Europe, until John Hay stepped in to prevent it, to divide Asia up among Russia, Germany, England, France and Japan, as they had sliced up the continent of Africa. On the 26th of the same month he censured the princes and ministers who were lax in reporting upon the above edict, and ordered them to do so at once without further delay.

Edict Ordering Schools and Colleges.

On July 10th the Emperor ordered that "schools and colleges be established in all the provincial capitals, prefectural, departmental and district cities," and allowed the viceroys and governors but two months to "report upon the number of colleges and free schools within their provinces," saying that "all must be changed into schools for the practical teaching of Chinese literature and Western learning, and become feeders to the Peking Imperial University." He ordered further that "all memorial and other temples erected by the people, and not recorded in the list of the Board of Rites and of Sacrificial Worship, are to be turned into schools and col-

leges for the propagation of Western learning,"—a thought which was quite in harmony with that advocated by Chang Chih-tung, but not with the sentiment of the people. The funds for establishing these schools and carrying on this work were to be provided by the China Merchants' Steamship Company, the Telegraph Administration and the great lottery in Canton.

Preparatory Schools.

On August 4th he ordered that numerous preparatory schools be established in Peking as feeders for the Univeristy; and on the 9th appointed Dr. W. A. P. Martin as head of the faculty, and approved the site suggested by Sun Chia-nai, the president. On the 16th he authorized the establishment of a bureau for "translating into Chinese, Western works on science, arts and literature, and text-books for use in the schools and colleges," and on the 19th he abolished the Palace Examinations for *Han Lin* as "useless, superficial and obsolete," thus severing the last cord that bound them to the old régime. While this was happening in Peking there was a *Han Lin* spending the summer with me in my home at the seashore. When these edicts of such moment began to come out in such rapid succession, he said to me each day as he read the "Peking Gazette," "If the Emperor continues that kind of reform we will end up with a revolution." Again after several edicts had appeared he came to me in great excitement and said, "I must go to Peking. There is going to

be trouble;'' and when the trouble came in 1900 he buried my copies of Gray's ''Anatomy'' and Scripture's ''Thinking, Feeling and Doing,'' wrapped up in oil cloth, in his own yard, that the Boxers might not find them in his home. They remain in the Peking University library to-day—half-rotten relics of the summer of 1900.

Empress Dowager at Hills.

While the Emperor was issuing these reform edicts, the Empress Dowager was spending the hot months quietly resting at the summer palace at the hills fifteen miles west of Peking, offering neither advice, objection nor hindrance, allowing him a free hand in his government. But when his reforms became too radical, and promised to bring about a revolution, at the earnest request of two delegations of officials and princes, whom he had dismissed or ordered to be assassinated, she felt compelled to once more take the throne, thus placing herself at the head of the government for a third time, and for the most part in the hands of the Conservative party, though she always kept all the great officials of both parties closely allied with her government.

Coup d'etat.

Reforms Countermanded.

All his reforms except those of the Peking University, the provincial, prefectural, departmental and district schools, were for the time countermanded,—all those that would anger the people,—and the Boxers were allowed to test their strength with the allied Powers. After their failure, and while she was still in Hsianfu, on August 29, 1901, the Empress Dowager issued

an edict ordering "the abolition of essays on the Chinese Classics in examinations for literary degrees, and substituting therefor essays and articles on some phase of modern affairs, Western laws or political economy. This same procedure is to be followed in examination of candidates for office,"—an edict which was quite in harmony with that sent out by the Emperor three years before; indeed a careful examination of the Empress Dowager's edicts of this time will reveal the fact that they are only a reissuing of those promulgated by Kuang Hsü in 1898.

In this same edict she said: "The old methods of gaining military degrees by trial of strength, by stone weights, agility with the sword, marksmanship with the bow on foot or on horseback (for they rode a horse along a trench and shot arrows at a roll or rolls of matting) are of no use to men in the army when strategy and military science are the *sine qua non* to office, and hence should be done away with forever."

Reforms Begun by Dowager.

September 12, 1901, she issued another edict commanding "all colleges in the empire to be turned into schools of Western learning; each provincial capital to have a university like that in Peking, whilst all the schools in the prefectures and districts are to be schools and colleges of the second or third class," a sort of state university system.

Young Men Sent Abroad.

On September 17th she ordered "the viceroys and governors of other provinces to follow the

example of Lin Kun-yi of Liangkiang, Chang Chih-tung of Hukuang, and Knei Chun of Szechuan, in sending men of scholastic promise abroad to study any branch of Western science or art best suited to their tastes, that in time they may return to China and place the fruits of their knowledge at the service of the empire,'' an edict which smacks very much of those of Kuang Hsü. What now was the result?

Shansi University.

The Imperial College in Shansi was opened with three hundred students, all of whom had the Chinese *chü jen* or B.A. degree. It had a Chinese and a foreign department, and after the students had completed the first, they were allowed to pass on to the second, which had six foreign professors who held diplomas from Western colleges or universities, and a staff of six translators of Western university text-books into Chinese, superintended by a foreigner.

Ten Provinces Open Colleges.

In 1901-1902 ten provinces opened colleges for which they raised more than $400,000. At the request of Governor Yuan Shi ki of Shantung, Dr. W. M. Hayes resigned the presidency of the Presbyterian College at Teng-chou-fu, a college which has turned out a large number of educated young men into governmental and church service, and accepted the presidency of the new government college at the provincial capital. He drew up a working plan of grammar and high schools for the province, which were to be feeders for the provincial college. This was approved by the

Governor, embodied in a memorial to the Throne, copies of which the Empress Dowager sent to the governors and viceroys of all the provinces, declaring it to be a law, and ordering "the viceroys, governors and literary chancellors to see that it was obeyed." Dr. Hayes and Yuan Shi ki soon split upon a regulation which the Governor thought it best to introduce to the effect "that the Chinese professors shall, on the first and fifteenth of each month, conduct their classes in reverential sacrifice to the most Holy Teacher Confucius, and to all the former worthies and scholars of the provinces." Dr. Hayes and his Christian teachers withdrew; but it was not long until those who professed Christianity were excused from this rite, while the Christian Chinese physicians who taught in the Peking Imperial University were allowed to dispense with the queue and wear foreign clothes as they had done while studying in America, because it was more convenient and sanitary.

Dr. Tenney Establishes Public School System.

When Governor Yuan was made viceroy of Chihli, he requested another missionary, Dr. C. D. Tenney, to draw up and put into operation a similar schedule for the metropolitan province. This was done on a very much enlarged scale, as was also the case in many of the other provinces. In 1909 "the Chihli province alone has nine thousand schools, all of which are aiming at Western education, while in the empire as a whole there are not less than thirty to forty thou-

sand schools, colleges and universities, representing some of the educational changes that have taken place in China during the past eight years." During the three years that have followed since the above statement was made by Bishop Bashford, other schools have been opened, and many of the former have been closed, and the government has offered to allow us to put a Christian teacher in any one of these schools, as we have said elsewhere, if we will pay $10 to $20 a year toward his salary. Now is the time for the Christian Church to rally to the support of its own schools, increase their efficiency, and send out more graduates who can take positions in their government institutions.

Girls' Schools.

On one occasion when Mrs. Headland was in the palace the Empress Dowager said to her, "I understand that in your honorable country the girls study the same as the boys."

"They do," said Mrs. Headland. "They go to the same schools and study the same books."

"I wish our girls could study," exclaimed Her Majesty.

"Would it not be possible to open schools for the instruction of girls?" asked her visitor.

"No," she answered, "our taxes are now so heavy that it would be impossible to add another such as that would necessitate upon the people."

Young Ladies Studying.

Mrs. Headland knew that among her young Chinese friends there were many who were devoting a large part of their time to study, in pre-

paration for the new day that most of them felt assured was soon coming to China, and so she asked, "If Your Majesty should issue an edict approving of the education of girls might there not be many benevolently disposed people in your honorable country who would open schools for their instruction?"

Dowager Issues Edict.

In less than two weeks' time the Empress Dowager issued such an edict and forthwith girls' schools began to spring up all over the empire, and it is worthy of note that when Her Majesty sent the commission, headed by Duke Tse and accompanied by Tai Hung-Tzu and Tuan Fang, around the world in 1906 to inquire as to the best kind of a constitution to give to the people, the members of this commission told us that:—

Commission to Inquire About Girls. Schools.

"The Empress Dowager charged us to inquire especially into the education of girls in the United States, since she hopes on our return to be able to found a school for the education of the daughters of the princes."

Before that commission could return, however, many of the princes had solved that problem for themselves by founding girls' schools in their own palaces.

A Mongol School for Girls.

One day a message came to one of the missionaries from the Princess Ka-la-chin, the sister of Prince Su, who was married to a Mongol prince. The physician took her medical outfit at once, and started to the home of the princess thinking that some one was ill. When she

arrived the princess met her with a smile on her face, saying, "No one is ill, I just wanted to talk to you about girls' schools. I am thinking of starting one in our palace in Mongolia, and I want to learn all about them before I return."

Princess Visits Christian Schools.

She was invited to visit the girls' schools in Peking, where she was assured that she would learn more in an hour than she would by talking about them for a much longer time. This she did. She visited many mission schools, and before she returned she was prepared to open her school in Mongolia.

Chinese Lady Teaches in Mongol School.

She invited one of our *Chuang Yüan* friend's daughters to go with her to teach the Chinese Classics, employed a young Japanese lady to teach the foreign studies, and Miss Hsü told us the next year when she returned that after their day's work they would all don men's garb (a not uncommon thing for Chinese girls to do when they go upon the street) and go for a horseback ride across the plains.

Mongol Girls Slow.

But the Mongol girls were not accustomed to getting up and being in school at nine o'clock in the morning. The princess might have sent a servant around the village to wake them up and call them to their study. She was afraid this would not be effective, and so she asked the prince to get on his horse, ride about the village, and impress upon the girls the importance of being in school at nine o'clock, as she proposed to have her school carried on after the most

GRADUATING CLASS, GIRLS' COLLEGE, FOOCHOW
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approved fashion of the West. The next summer when she came down to Peking she brought with her almost a score of Mongolian girls in order that they might see the capital and visit the girls' schools.

Princess Su's School.

One day when one of the missionaries was calling at the palace of Prince Su, the princess invited her to go in and see their school. It was in an attractive room, and was for the members of her own family. The curriculum was carefully written out, and consisted of reading, writing the Chinese characters, arithmetic, music, drawing, embroidery and kindred subjects. After she had watched them at this work for some time under the Japanese lady teacher, the prince came in.

International Calisthenic Exercise.

"Please show us your calisthenics," he said.

Their books were put away, and arranging themselves in order, they went through their exercises to the tune of,—

> Ho my comrades see the signal
> Waving in the sky,

played on an American organ by a Japanese teacher, who had been educated in a mission school.

But these girls' schools were not confined to Peking. No sooner had the edict left the palace than girls' schools began to spring up all over the empire. A lady in Honan opened a school, and in the enthusiasm of a new idea she easily raised the money for its support for the first year.

A Chinese Heroine.

The second year it was not so easy. She sent letters to the officials, but they did not respond. She then cut a great gash in her arm, and sat out in a public place at the temple fair to attract the attention and solicit the aid of the passers-by. This also failed to secure the amount needed. She then wrote a letter to the officials saying: "I have already asked you for help for the support of my girls' school, but you have turned a deaf ear to my appeal. When this letter reaches you I shall be a corpse. I propose to take my life and try in this way to impress upon the people the importance of the education of girls."

A Chinese Martyr.

She took her own life, and at once memorial services began to be held all over the empire. One of these was held in connection with the school established in the home of another sister of Prince Su—the Fourth Princess. One day I was going down Liu Li Chang, the book street of Peking, and my attention was called to a great meeting that was being held in a temple there. I inquired as to its meaning and was told that it was a memorial service to this same lady. I purchased a ticket and went in. There I found a great mixed audience of men and women, a most unusual thing for China; and among other features of the entertainment the girls from the school of the Fourth Princess came out upon a rostrum, recited pieces, and went through their calisthenic exercises for the entertainment of the

audience, and the endowment of the martyr school.

Now it may appear to my readers that I have put the cart before the horse in describing the governmental changes that have taken place in China, before saying anything about the educational institutions that have contributed to bring about that reform. I have done this intentionally, and for this reason. I have given an educational system that has prevailed in that old and mighty empire for fifteen centuries. I have tried to be faithful in my description. I have tried to show what great books they have made, though I shall have more to say on that subject in discussing their literature. I have tried to show what great educational institutions they developed, and how faithful the students were in storing away the accumulated literary gems of the past thirty centuries. Perhaps I have overdone the matter. Perhaps there are those who will say: "If the Chinese have all this great literature, if they have all this great educational system, why not leave them alone? They are satisfied with what they have."

Is This Old Educational System Adequate?

Is that true? Are the Chinese satisfied with what they have? Was their educational system good enough for them? Who is the most competent to decide that question? Surely the Chinese are the ones to decide, and they have decided. The Chinese Government, led by Kuang Hsü, the Empress Dowager, Chang Chih-

The Chinese People Answer.

tung, Yuan Shi ki and all the greatest officials of the past quarter of a century, say that that old system of education is not good enough for them. They have given it up, and they have given it up forever.

Missionary Origin of New Education.

They have adopted instead the very system that was carried to China by the missionaries, that was taught to the people by the missionaries, that was established for the government by the missionaries,—the system that was developed by the gospel of Jesus Christ in the countries and among the people it dominates. Nothing is good enough for the Chinese but the best. They are a great people without the gospel, but they will be a mighty people when they have accepted the gospel if we are to judge from the examples of those who sealed their testimony by their death during the Boxer uprising, and still better if we are to judge from the examples of those all over the empire at the present time who are sealing their testimony by a self-sacrificing life.

Close View of Christian Schools.

And now let me give a more detailed view of the forces that have contributed to this mighty intellectual revolution.

London Missionary Society.

Let us begin in South China, for there is where missions first began. We find the London missionary with such men as Morrison, and Milne, and Legge, and Edkins, and Chalmers, and a host of other honored men who translated the Bible, made dictionaries, wrote hymns, translated the Classics into English, and were them-

selves great enough to be supported by the East India Company for their work, or to be called back from China to England to take a place as professor in one or the other of her two largest universities. It was these men who by their lives and their work, began to shed the dews of their intelligence, their teaching, and their sympathy upon this great unresponsive people. For a time they felt that the great commission was simply to go into all the world and preach the gospel to every creature. Then they discovered that Jesus Christ also ordered his disciples to go and teach all nations, and they began to open schools.

Presbyterian Work.

One could hardly go to Canton without finding there that great Christian college which stands like an arc light in that great city. An institution that has been sending young men out as preachers, as teachers, as business men, as Christian statesmen. Another great Presbyterian school was located at Teng-chou-fu, where Dr. Charles W. Mateer and his noble wife worked side by side for so many years. One in a school for boys, and the other near by in a school for girls, turned out young men and women who established the churches that were opened by two such patriarchs as John L. Nevius and Hunter Corbett. The same church furnished W. A. P. Martin to the Chinese Government to open its first two colleges, and President Tenney, as I have said elsewhere, to found the first provincial college in Shantung. Oh! yes, if you are a Pres-

byterian you may be proud of the work that these men and a hundred others have done, and of the noble women who have worked by their side, in their girls' schools furnishing wives—Christian wives, educated wives, women who are able to go with them into society, and converse with them, and shall I add, help them?—nay, I would rather say do the same kind of work for their sisters that the men are doing for their brothers. Many of these Chinese Christian men from these Presbyterian colleges have gone out to become professors in Methodist, Congregational, Baptist and governmental imperial colleges.

Congregational Colleges.

Perhaps you are a Congregationalist. If so, then from Foochow to Peking you have been establishing these great dynamos of intelligence, these electric light plants which have been shedding a glow which has not only illuminated the Orient, but has shone with as brilliant a light in the Occident. Who of you does not know of your girls' college in Foochow, of Dr. Sheffield the head of the North China College, who has been sending out young men as teachers, as preachers, as martyrs? Who does not know Goodrich, the maker of dictionaries and translator of the Bible, and Arthur H. Smith, one of the most brilliant preachers in Chinese that has ever gone to the Orient? Who does not know Miss Miner, the brilliant author of "Two Heroes of Cathay" and "China's Book of Martyrs," and the head of your woman's college in Peking?

But I ought not to mention these and leave unnamed a score of others whom you know as well as those I have named. Your church has done its share—its full share—of the preliminary work that brought about the fall of an old empire and the establishment of a stronger and more stable one in its place.

Baptist Influence.

Perhaps, however, you are a Baptist. Like all the others that I have mentioned we know the great men and women who represent you on the field as members of the "Jesus Church," better than we know them by their denominational name. The whole region south of the great Yangtze River from Hong Kong to Szechuan, and from Ningpo to Hanyang is being leavened by your influence.

Southern Methodist Schools.

Every Southern Methodist woman is proud of the girls' schools at Nanking and Kiuchiang and the splendid Bible training schools in these cities; of the large kindergarten and girls' school at Foochow, and the new woman's college, which this winter laid the corner stone of its first building; of the wonderful McTiere School, whose pupils are equal to presenting Shakespeare in English.

Reformed Church.

Or perhaps you are a member of the Reformed Church in America. If so then think of Abeel and Talmage and the other great men of the Amoy region, who have been calling down the dews of heaven for the past seventy years upon three millions of Chinese of the Fukien Province.

"To the Reformed Church God gave remarkable men of unbounded faith, deep piety and marked ability, to found its mission in China. To look back at their labors, to see what God hath wrought, is to hear the voice of our Lord and Master calling us to a larger faith and greater earnestness in hastening the completion of this great work."

Protestant Episcopal Church.

Or perhaps you are a churchman—English or American. Then you think of St. John's University and Boone College and the girls' schools, St. Hilda's and St. Mary's, with their hundreds of bright girls. I have met the graduates of these schools in all departments of business, social, governmental and professional life,—in small numbers it is true, but not in small influence.

Union Effort.

The missionaries in China have awakened to the fact, which the churches at home have not yet realized, that they can do more work and better work, if they divide their territory, unite their educational work, and duplicate neither their churches nor their forces. In so far as they could do so they divided their territory, and they have united their educational work in North China, Shantung, Central China, West China, and wherever it was possible to do so.

North China Union.

In North China a few years ago the American Board Mission had a well-developed college and theological school at Tung-chou, fifteen miles east of Peking. The Methodist Episcopal

Mission had the Peking University which included a department of arts, theology and medicine, in the last of which the physicians of all the missions were engaged in teaching, and students from all the missions were in attendance. The London Mission, the Presbyterian and the English Church Mission did not have so well-developed an educational work. It was decided to unite and distribute the work. The American Board kept its college at Tung-chou; gave its theological school to the Presbyterian Mission; and the London Mission undertook the development of a large medical college with which the Methodist united its medical department of the Peking University, and in which the American Board, Presbyterian and English Church Missions joined both in teachers and students. It was to the erection of the building for this school that the Empress Dowager contributed $9,000.

Shantung Union.

A similar union was entered into in Shantung Province where the Presbyterians had one of the strongest colleges in the whole empire, and where the English Baptists had a large school and the most noted museum in China. These missions joined with the Church of England Mission in that province in establishing their central union college at Weihsien.

In addition to this Weihsien College there is the union medical college at Tsinan-fu, formed by the English Baptists and American Presbyterians and the normal training school at Tsing-

chou-fu, formed by the union of the same forces. These three institutions make up the Shantung Christian University, one of the most highly regarded educational centers in all China, and a strong bulwark of Christianity.

East China Union.

In East China the Christians, the Presbyterians and the Methodists, each of whom had large educational interests, decided to unite in educational work. This was done in connection with the Nanking University, and so we find these three denominations working not side by side but hand in hand, without any reference to sectarian bias, for the good of the Chinese people. The Baptists and Presbyterians, north and south, the Methodists north and the Christian Church have united in founding, equipping and manning the East China Union Medical College at Nanking.

CentralChina.

At Hankow the Northern Baptist Convention, the Wesleyans and the London Missionary Society unite to form the Union Medical College for training Chinese Christian physicians.

West China Union.

In West China, the Province of Szechuan, the Friends, the Baptists, the Canadian Methodists and the Methodist Episcopal Churches have been working side by side for many years. They feel certain that they can trust each other to preach a saving gospel, and so they have divided up their territory wherever they can so as not to overlap. In their educational work they have united in establishing a central college or uni-

versity in the city of Chengtu, the capital of the province. A similar union is in progress in Foochow.

It will readily be seen that the money contributed by the churches is being used in the way to get the best results with the smallest outlay. If our friends who are pouring so many millions of dollars into great, expensive plants in America, would only direct one or two millions a year toward the China Mission, and give us a fair opportunity to do something worth while, we can promise them an income ten times greater on their investment than they can get in America. If you good people at home would do as the missionaries in China are doing, trade off church for church in every country village where you have five or six where three could do the work, and send the other two or three pastors to the mission field, you would not only bless the church abroad and the church at home, but you would be blessed yourselves.

Benefits of Union.

Then where you have too many colleges,—and you Americans have too many colleges in places, my own alma mater for example, has just combined with a sister college where they had two within the bounds of one conference,—combine forces and save funds. You could do as much work, with less expense, greater blessing to yourselves, and you could help the poor brother or sister who has never had a chance. Will not

Study the Field.

some of my readers who are thinking of building or endowing a church or a college at home look up the matter of the foreign field, and see in what part of the Lord's vineyard your money will do the most work.

Educational Work Done by the Missionaries.

It is a well-known fact that the educational work that was first opened in Japan was done largely by American missionaries. It is equally well known that the American missionaries have been the leaders in the educational work in China. The early members of the English Mission felt that their call was to preach rather than to teach, and it is only within the last twenty years that they have discovered their mistake, so that practically all the leading colleges and universities have been opened by American missionaries.

American Methods.

This has done much to influence both the Japanese and the Chinese educational systems; and the public school work of both countries is being done for the most part after the American method. Not many years ago the missionaries from Japan urged their constituency to send more workers to that country else they would lose their opportunity. They did not heed the call, and they lost, for it is now too late. Japan has her own system.

Opportunities in China.

We have come to the same stage in the development of China. Never in her history have there been such opportunities as there are today. It was Americans that established their first

public school systems for them. They are now calling for teachers, *and they offer to allow our young Christian Chinese men and women to go into their schools as teachers if we will pay the nominal sum of from $10 to $20 annually toward their support.* China is calling. Shall we heed the call? China is stretching out her hands for help. Shall we help her? Or shall we allow her to attempt to open her own schools, carry on her own work, with only Confucian teachers trying to put the new education of the West into the old bottles of the East. There have been other occasions when we have said, "Now is the crucial moment." I am not going to say that. I want you to study the problem and see whether there ever was a time such as now in China. We lost our supreme opportunity in Japan by failing to grasp it when it came. Shall we do so in China?

University Missions.

In addition to all this work by the churches, a number of the colleges and universities in Great Britain and the United States have taken up a special work of their own. Prominent among these are the following:—

Harvard.

Harvard University has united with St. John's University in Shanghai in the establishment of a medical department which we may hope will take the place in Eastern China that the union medical college takes in the north.

Yale.

Yale University, at the close of the Boxer uprising, and perhaps as the result of an inspiration

which came from the loss of some of her noble graduates, decided to open a mission in Changsha in Hunan. This mission is well manned by some of her strongest graduates.

Oberlin. Oberlin College has taken up work with the American Board Mission in Shansi, where she is doing as effective work as any of the American colleges.

Pennsylvania University. As Harvard united herself with the St. John's University in Shanghai, so the University of Pennsylvania has made herself responsible for the medical department in connection with the Canton Christian College, always affiliated more or less with the Presbyterian Church, though now, I believe, independent.

Princeton University. Princeton University has sent a number of her best graduates to China, and has been doing a good deal of work in connection with the Y. M. C. A. of North China, and has erected a hospital at Paoting-fu where she lost some of her most noble graduates during the Boxer uprising.

Chicago University. Chicago University has in mind something larger perhaps, than anything that has yet been done—the establishment of a Christian university in some part of China which will be liberally endowed and well manned. Dr. Burton was sent around the world with the express purpose of investigating conditions in China with that in mind.

Oxford and Cambridge. A few years ago Oxford and Cambridge united in sending Lord William Cecil to China for the

purpose of studying conditions there, and reporting that they might know where, and what kind of work it might be best to take up. It is not unlikely that in the near future these great English universities will have a college or a university in China as their own special representative.

May we not hope that other colleges and universities, and women's colleges, will take up this same kind of work. Wellesley, Vassar, Smith, Bryn Mawr, and Mt. Holyoke ought to have special work among women.

Opportunities in Education for Women.

May we not fail to see our opportunity in China.

Position of Christian Graduates.

For decades such institutions as St. John's University in Shanghai, the Canton Christian College, the Peking University, the North China Union College, the Shantung Union College, the Nanking and Chengtu Union Colleges, the colleges at Shanghai, Soochow and Foochow, Boone College in Hankow and the American Board College at Foochow have been sending out their trained graduates. Many of these graduates have been leaders in this great awakening and the anti-opium movement.

A Critical Moment.

Now they are in danger of losing this leadership unless they can keep ahead of the newly established government institutions, by raising their standard of teaching and improving their buildings and equipment. They must employ more and better trained teachers. They must erect larger and better buildings. They must be

prepared for larger numbers and longer training if they are to adequately meet the increasing demand for educated young men as teachers in the native colleges and to fill positions of responsibility in the new industries and civic life.

Enlarged Equipment Necessary.

Graduates of Christian colleges are in great demand because of their superior training, devotion and character. We must maintain this prestige, if we are to have our largest influence and effectiveness in the regeneration of China. More important than all else we must train a native ministry capable of leading these trained and educated laymen, and through them to lead the nation into the ways of God.

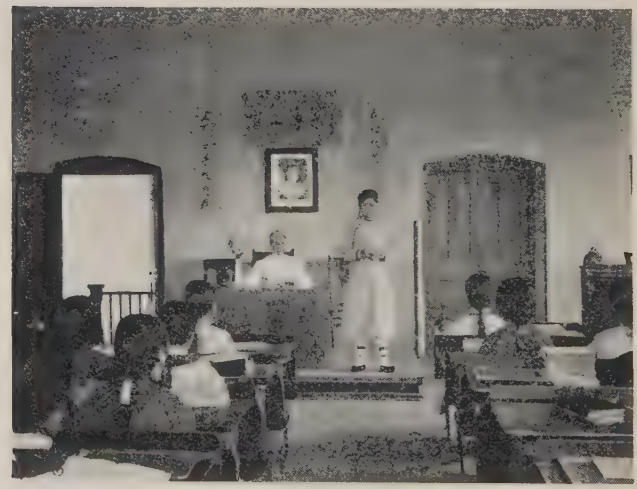
To-day is the crucial time to help these institutions, and build up the Christian Church in China.

China must be converted by converted Chinese, educated in these schools that have been established for both the boys and the girls, but you and I must go or send to lead these young Chinese people to Christ and then teach them to go.

ILLUSTRATIVE QUOTATIONS

"One of the notable events of the year 1911 was the selection of the second contingent of students to be sent by the government to America to study, under the wise provisions which the government has made for the use of the indemnity fund returned by America. Competitive examinations were held . . . nearly all the successful candidates in South China had been trained in the Christian college at Canton." (F. W. Bible.)

Bible School in Hankow with Deaconess Hart
Protestant Episcopal



Rhetoricals, Girls' School, Peking
Woman's Board of Missions

"Four thousand Chinese students are studying in Japan, 1,200 in the United States, and a 1,000 more in Europe. Under Protestant missionaries in China, over 900 students are in college, 20,000 in preparatory and boarding schools, and 55,000 in day schools. In a word 80,000 students are under Protestant Christian teaching in China, of whom 16,000 are girls and young women. In addition to missionary teachers some 700 other foreign teachers are employed chiefly by the government. Text-books of Western learning are being introduced, a single Chinese publishing house in Shanghai selling over a million dollars (Mexican) worth a year. . . . The regent has issued a decree making English the official language for all scientific and technical instruction, and compulsory in all high schools where science is taught." (Bishop Bashford.)

"The educational activities of missions in China have been incessant. Of the fourteen institutions of college grade, twelve are American, exhibiting the emphasis which Americans almost invariably place upon this agency. The total number of pupils at present under instruction, in missionary colleges and schools in China, is 53,293. From the days of Dr. S. R. Brown, whose early beginnings in Macao and Hong Kong produced a few men who became leaders in China, down to the present day, the potency of this instrument, upon which the perpetuation and expansion of the Church in China depends, has been recognized. The education of Chinese girls in mission schools was but yesterday regarded by nearly all Chinese with amusement tinged with ridicule. Yet so great is the change that almost before the fully developed woman's colleges can be acclimated in China, they have become the ideal of the Chinese also. It was at the especial command of the Empress Dowager that the imperial commissioners visited Wellesley College, to witness for themselves what has been done by and for Ameri-

can women, and to learn what must be done in China. There are already signs that the impending education and elevation of the nearly two hundred millions of Chinese women will impart to the national development such an impetus as has never before been known; and humanly speaking it will have been largely brought about through the work and influence of Christian women in China." (Dr. Arthur H. Smith in "The Uplift of China," p. 223.)

"We take pleasure in bearing testimony to the part taken by American missionaries in promoting the progress of the Chinese people. They have borne the light of Western civilization into every nook and corner of the empire. The awakening of China which now seems to be at hand, may be traced in no small measure to the hands of the missionaries. For this service you will find China not ungrateful." (Viceroy Tuan Fang.)

"An interesting instance of the changed attitude toward women on the part of Chinese men occurred at the Jubilee celebration of the establishment of the Methodist School for Girls in Foochow. . . . The Fuhkien Provincial Assembly was in session and the general Executive Committee and officers of the Assembly were invited to be present. That every one of them was present was indicative of a new interest in the progress of woman. A young man of wealth and position said:—

"'Some time ago I was interested in establishing a school for girls in a neighboring city. When the question of teachers came up one man said, "Send to the Methodist Girls' School in Foochow." That was the first time I ever heard of the school. The ladies in charge sent us Miss —— and Miss —— (mentioning both names), and I hope every member of the Assembly here present will go home and establish a girls' school, and send here for teachers.'

"To mention these names," wrote the principal of the school, "was a terrible breach of Chinese etiquette. My heart stood still. When the interpreter repeated this address in the Foochow dialect I thought he certainly would not repeat the names of the girls, for he was the Mr. Wang who had taught all new missionaries for twenty years that we should never speak the name of a Chinese woman in public, but should say, 'a certain sister' or 'such a man's daughter, wife or sister,' but he did speak the names not only *once* but *twice* with emphasis—and then it dawned on me that in the new China girls and women were to have names and individualities." (Condensed from Margaret Burton's "Education of Women in China," p. 181.)

"'We inherit the respect for centuries accorded teachers,' a young American teacher in China once told me. The educated young Chinese women inherit it too, for China has proved consistent in her reverence for learning, and honours it in women to-day as she has ever honoured it in man." (Margaret Burton, in "Education of Women in China," p. 206.)

"The Chinese mother is ignorant, without knowledge of the methods of unfolding her child's nature. She is ignorant of the nature of the emotions of the child, or their order of evolution, or their functions, or where use ends and abuse begins. Many an action which is quite normal and beneficial she continually thwarts, thus diminishing the child's happiness and profit, injuring its temper and lessening her own power and influence. . . but a longing, a hungering for knowledge fills their hearts. They realize . . . that the intellectual darkness of their own minds hinders them from filling satisfactorily the highest position given to mortals in this earth, that of parent—mother." (Mrs. Wong, a Chinese woman, in "Chinese Students' Monthly," December, 1909.)

"Endowment is the greatest need of the Christian colleges in Japan and China. They are now dependent upon the ups and downs of 'good times,' and of appropriations, and have to submit to such curtailments as would ruin colleges in the homeland. Work that is worth doing at all is worth doing well, and colleges that are worth having at all are worth making strong. With all the stupendous gifts to education in America is it not strange that American education in the East is left to live a hand to mouth existence?" (Lewis, "Educational Conquest of the Far East," p. 205.)

"Christian education in China will not be supplanted by the educational establishments of the government. It now exerts a distinctive and commanding influence. . . . Christian colleges, their curricula, organization, methods of instruction, spirit of knowledge and aspersions of superstition are models for the Chinese authorities. . . . In every Liberal Arts College thus far started by the Chinese Government the highest positions entrusted to foreigners have invariably been offered to and urged upon missionaries. . . . Christian education is the government's chief source of supply of trained Chinese teachers. Teng Chou College furnished thirteen Chinese professors, all Christians for the Imperial Colleges in Peking, Nanking and Shanghai in 1898. St. John's College provided the Government College at Nan Yang with three." (Ibid, pp. 205-206.)

"A further problem is that of education. The new departure of the Chinese Government in educational lines has put an end to the practical monopoly of Western learning in the mission schools. Free tuition, and sometimes the payment of most or of all other expenses by the state, would seem to make competition hopeless; but from the absence of true normal schools, and from many other causes, the teaching standards of the former must for some time remain below those of

the latter. The worship of Confucius in many government schools excludes, and is intended to exclude, Christians. In the government schools especially there is a strong impulse to meddle with public affairs, not only by free discussion, but by sending telegrams direct to the foreign office (an unheard of thing in the past), suggesting and protesting. In a recent instance a large body of Shan-hsi students demanded the cancellation of a mining concession formerly given to an Anglo-Italian syndicate. One of their number threw himself into the ocean and drowned himself as a gentle protest, thus becoming a martyr whose fame is now celebrated and in whose honor fiery resolutions are passed. There is a constant and an increasing danger that young Chinese reject the moral teachings and the wise restraints of the past, and drift into a theoretical skepticism combined with an epicurean license. Many of the 16,000 students at present in Japan return with an imperfect knowledge of that language, a smattering of many branches of learning, their self-conceit established and their morals undermined." (Arthur H. Smith in "The Uplift of China," p. 189.)

"Sometimes the pendulum of progress swings almost too far. Two day pupils in another school have adopted things Western in a wholesale style. When they applied for admission they were in full European dress. They had no Chinese education and did not care for it; they wanted English and music. They could read some English, which they could not understand; neither could the teachers, *as they read it.* They could play 'Jesus Loves Me' and 'Peter Piper.' The missionaries gave them the best advice possible, some of which was that they wear their native dress. In a few days they returned, asking that they might come to school in their foreign clothes as they had no others. The request was refused, but in about ten days they appeared again, transformed by their becoming Chinese dress.

"Another pupil has gained the nickname 'Puss in Boots,' because she has her little old-style feet encased in new-style velveteen boots. She is not only fashionably dressed but is also saturated with cigarette smoke —a too progressive type!

"It is said that now there is not a prince's palace or an official's home where the girls are not studying; that now a woman is ashamed if she cannot read, whereas formerly it was held to be a matter of little importance.

"The government schools require the pupils to refrain from wearing ornaments or artificial flowers, and from using paint or powder. The hair is simply braided or coiled in a Japanese knot. They wear a sort of uniform, usually a plain black or dark blue garment." (Methodist Leaflet.)

"China, too, is feeling the stir of modern progress, and is slowly awaking to the fact that girls are worth educating. 'What pretty faces some of these Peking girls have!' exclaimed a lady, looking at a photograph of a group of graduates. 'Oh! yes,' was the reply. 'Didn't you know that Chinese girls often have pretty faces?' But they have more than this. The warm hearts and bright minds that make any group of American girls a charming sight, are found in China as well, and the missionaries have had a great deal to do with such beauty making.

"At our Peking school the greatest event of the year is the graduation. The chapel is beautifully decorated with flowers and branches of trees, and an attractive program is prepared.

"Mrs. ———'s report of a recent Commencement says: 'The girls came upon the platform with composed dignity, and gave their essays without any indication of flight or faint.' Of course they did! This is the well-bred 'new woman' of China. 'It was a glimpse of

the current of progress that is setting forward here, and it will have much to do with the re-making of China. The Chinese are waking up to the fact that to have a strong nation there must be strong women, and that crippled mothers cannot produce a nation of strong men.'

"A delightful feature of the Commencement exercises at the Foochow girls' school was an address to the graduating class by Dr. Hü King Eng. The spectacle of an educated Chinese doctor addressing her young country women on such an occasion, is of far-reaching significance. At the Kucheng school, the well-prepared essays were given on the following topics: 'China's Noted Women,' 'The Superior Advantages of Girls Attending Christian Schools,' 'Knowledge is Power,' 'How the Gospel has Benefited Chinese Women,' 'Our Debt of Gratitude to God.' How like and yet how unlike our own Commencement themes this sounds!" (Methodist Leaflet.)

"The school day begins with the daylight, for the girls are early risers. With the first streak of dawn the blue cotton cocoons unroll and the black eyes are wide awake. When this one cotton bed covering is folded at the side of the bed, the bed is made. Dressing as quickly follows, for a pair of trousers, an upper garment, a pair of embroidered slippers are easily donned, but the hair takes time. The girls tiptoe into the broad hall and silently, by the dim light of a lantern, make their toilets. The hair is oiled and combed until perfectly smooth and glossy, then braided or beautifully coiled, and decorated with bright flowers. The older pupils help the younger ones and often the most wonderful creations of hair bows and butterflies appear on the little round heads.

"The six o'clock bell loosens the tongues, opens the windows, and ushers in the day. At intervals of fifteen minutes bells call the girls down by classes to small

wooden tubs of hot water ready in the outer court. After the bath, the frugal souls, economical of time and the hot water remaining, will hurry to the washtubs and the bamboo poles in the yard will be clothed upon by a bright array of freshly washed, stiffly stretched garments before the seven o'clock breakfast bell rings.

"Then the great tub of rice is carried into the dining room, a dish each of dried fish, sour vegetable, bean-curd cakes, and fragrant oil are placed in the center of each table, and after they have sung grace, the activities begin. One girl will consume three bowls of rice in three times three minutes and not fail of her share of the good things in the center dishes! This does not unfit her for her domestic duties, but armed with the broom, dustpan or duster which bears her name she will do her share of the daily house cleaning so faithfully, that she has no fear of the inspectors, who go about at eight o'clock to see that all is complete.

"After this the big schoolroom is quiet half an hour for the 'Morning Watch,' and as the time coincides with the hour for evening prayer in the churches of America, surely the Christians at home will be glad to remember at the Throne of Grace the little Christians praying in China. At nine o'clock the three men teachers coming from their homes in the city, walk in in single file, in long blue cotton gowns, and much dignity. They conduct prayers with the assembled girls, teachers and helpers, and the school work of the day begins. Classes move regularly with singing and gymnastics for rest periods, and one and one-half hours for dinner, dish washing and play at noon. At four, the officers of the 'School city' meet for business. The policemen bring in all who have broken rules during the day, the court sits in judgment, and the girl who has said naughty words, has been noisy at table, or who has run down the long stairs, must do penance

by washing a window, walking about quietly, or sitting in meditation.

"Washing clothes, making shoes, play and supper fill the time until 6.30, when the older girls sit with groups of the smaller girls and help them understand the hard characters until time for evening prayers. Then comes the early bedtime,—the younger girls going at 7 and the older ones an hour later." (Harriet Osborne.)

QUESTIONS FOR FURTHER STUDY

1. What features in China's history make education of supreme importance?

2. Compare the Chinese educational revolution with that of Japan as to causes, leadership, methods, magnitude.

3. What factors make outside help necessary to China if she is to successfully make the great transformation of her schools?

4. What is the relative importance of the education of girls in China?

5. What do you consider the greatest educational opportunity in China? the greatest educational need?

6. Are the college women of America doing their share in promoting the higher education of Chinese women?

7. What do you consider the fundamental defects in China's old educational system?

8. If you had $500,000 to spend on education in China how and where would you spend it?

9. What is the most pressing educational problem in China now before your denominational Board?

10. What are the strong and what the weak features of the educational work of your Board in China?

11. What kind of a Chinese church are you training?

CHAPTER IV

THE CHINESE CHURCH

If ever the renewed China shall be realized it must be the work of a living church of Chinese Christians. An army of German, English, French and American missionaries cannot Christianize China. The beautiful words of Charlotte Tucker spoken of missionary work in India are true everywhere: "We are only coolies who open the door, they go in themselves."

Aim of Chapter.

It is the aim of this present chapter to sketch on a background of the inadequate native faiths a picture of the quality and activities of the Chinese Christian church, and to make clear the part which the American churches are having in hastening its development.

Native Religions.

In "Rex Christus" we learned the history and work of the Christian Church in China up to the beginning of the twentieth century. We learned of the three religions of China,—Confucianism, Buddhism and Taoism. We learned that Confucius neither claimed to know anything about death nor about God. When asked about God he said, "I do not know man, how can I know God?" When asked about death, he also said, "I do not know life, how can I know

death?'' But he taught the people to reverence and pay the highest respect—even worship—toward their ancestors, and so we call it a religion.

Confucianism a System of Morality.

It is, however, only a system of morality, the difference being that it claims to be a relation of man to man, while religion is the relation of man to God. Confucianism may be considered the world's greatest system of agnosticism.

Buddhism.

Buddhism, on the other hand, while without a belief in a personal God, is a religion, and it is because of its religious ideals that it acquired such a hold upon the hearts and lives of the Chinese people. What Confucianism undertook to do for the intellectual nature of the Chinese, Buddhism undertook to do for their spiritual nature.

Taoism.

Taoism began as a religious philosophy. It developed, however, into a sort of pseudo-scientific system, dealing with astrology, or the study of the stars, planets and heavenly bodies as they related to or governed the events of human life. Taoists devoted themselves to the study of alchemy,—the ancestor of chemistry,—and spent a large part of their time for two centuries before, and two centuries after Christ, to an effort to discover the elixir of life, and a method by which they might transform cinnabar into gold.

Was Confucianism a Success?

Now the question arises was Confucianism a success as an educational and moral system. And our answer would be, as compared with all other

non-Christian systems, a decided yes. It developed the two governments that have stood longer than any other governments that the world has to-day, China and Japan. Shall we say that this was because they followed the command, "Honor thy father and mother that thy days may be long in the land which the Lord thy God giveth thee"? Whatever may have been the reason, they have stood the test of time until they came up against the Christian governments, when they would have fallen but for the fact that they were allowed to remain. Was Confucianism a success as an educational system compared with Christianity? Let the Chinese answer,—nay. The Chinese and the Japanese have both answered that question, for both of these Oriental peoples have discarded their old educational systems of their own accord—China during the last decade —for that inspired by the gospel and developed first by the church, and later by Christian governments.

Was Buddhism a Success?

Was Buddhism a success as a religious system? Let the poverty, the ignorance, the weakness and the immorality of all the Buddhist countries testify. What do we hear, year after year from the countries where Buddhism prevails,—plenty or poverty? Are we not sending to China year after year great quantities of flour because of famine and poverty? Are not famine and poverty because of ignorance? Now why is it that we seldom hear of famine among Christian nations?

There must be about the gospel something which inspires men to learn, leads them to discover the wealth that God has hid away in the earth and enables them to get it out. Try to work out a theory of your own as to why the Christian countries are wealthy, prosperous, intelligent, progressive, with so many comforts in life, and why the Buddhist lands are without these things, and then ask yourself why should I believe in esoteric Buddhism while I live in a land with a Bible?

The Buddhist Priest.

The Buddhist priests are ignorant, and in some of the temples have all the foulness of early Corinth; and even the children ridicule them in their nursery rhymes, for they say:—

> Pat-a-cake, pat-a-cake, little girl fair,
> There's a priest in the temple without any hair,
> You take a tile and I'll take a brick,
> And we'll hit the priest in the back of the neck.

Was Taoism a Success?

Have the Taoists been a success as scientists? China has never made a real science. In all her implements she is as primitive as her ancestors of a thousand years ago. Her plow is a forked stick tipped with a piece of metal which only roots up the thin surface soil. Her harrow is a brush pile dragged over the field. She has never made a cradle or a scythe, but pulls her wheat or cuts it with a sickle and thrashes it with a rolling stone. Her drill is a gourd, with a bamboo attached to the neck, which the farmer rat-a-tap-taps as he goes along the furrow drilling one row

of wheat at a time. Her sawmill is nothing but two men and a crosscut bucksaw. Up to the beginning of the twentieth century her best blacksmith had never made a decent nail. Given that condition of things after twenty-four hundred years of Taoism's scientific theories, about when in the history of the world would she be able to build a railroad? Her three religions therefore have all failed—each in its own specialty. What now has the gospel done during the century in which it has been preached in China?

Gospel Influence.

When the gospel found China she was a closed land,—asleep. She is now awake. What of the influence of the church in that awaking?

The Chinese Church.

For about ninety years before the Boxer movement the Protestant Church had been at work in China. During the earlier decades the process of planting a Chinese church was very slow and difficult. In 1842 there were but six known Chinese Christians to show for thirty-five years of work. Ten years later there were 350; by 1865 there were 2,000. In ten years these numbers had risen to 13,515 and by the end of the century to 100,000.

Heroism of the Missionaries.

The heroism of the missionaries whose unnoticed toil had gathered these multitudes will never be duly appreciated. In spite of ostracism, misunderstanding, suspicion, under the terrible isolation of their lives, amid the discouraging stolidity and apparent immobility of their Chinese neighbors they gave their testimony, sealing it

often with their blood. The Chinese church is their memorial.

Quality of Chinese Christians.

For years tourists skeptically inclined taunted the missionaries with the unreality of their conquest. "Rice Christians" they called the Chinese church contemptuously, meaning that they professed Christianity only to get rice, to secure some temporal advantage. Well, patiently, little by little, in scattered groups all over the empire, the missionaries had gathered one hundred thousand of these despised rice Christians,—most of them it is true from the humbler classes of the people. Then came the terrible upheaval of the Boxer outbreak. Churches were torn down, mission premises burned, the Christians hunted like wild beasts. They were led out for execution, a rude cross was drawn on the ground,—they were promised immunity if by trampling on it they would renounce the Christian faith. In the face of certain death by cruel torture at least ten thousand (some authorities put the figures much higher) chose death before disloyalty.

Did ever an infant church endure persecution with more steadfast faith? Pastor Meng of Paoting-fu, a direct descendant of Mencius, was away from home in safety when the outbreak came. He hurried back the one hundred and twenty miles to die with his flock. He met cruel scourgings, and burnings in a vain effort to make him recant, and was at last beheaded.

A Chinese preacher was beaten on the bare

back with one hundred blows, then bidden to choose between apostasy and another hundred blows. Half dead he gasped, "I value Jesus Christ more than life, and I will never deny him." When merciful unconsciousness came he was left for dead, but a friend took him secretly and nursed his wounds and he recovered, and to-day bears about in his happy body the marks of the Lord Jesus.

Time would fail to tell of poor widows dragged through the streets, of the voices of Chinese children who during the deadly terror of the siege of Peking, amid screaming shells and the roar of burning buildings, were heard singing, "There'll be no dark valley when Jesus comes"; of old men and maidens, fathers and mothers, entire churches who counted not their lives dear to themselves.

Effects of Heroism.

The effects of such heroism were seen immediately after the rebellion. The practical Chinese wanted a religion that had such power over the lives of its followers, and in the ten years which have followed the churches have grown as never before. The ninety thousand left at the end of the Boxer rebellion number two hundred and fifty thousand to-day.

Generosity of Chinese Church.

Not less notable than its steadfastness is the generosity of the Chinese church. In 1903 they gave for church work $2.50 per capita. When it is considered that the great majority of these Christians were humble folk with incomes run-

A Christian Wedding

ning from $5 to $15 a month, it is evident that their gifts were far greater proportionately than those of American Christians. Some of the stories of their devotion are very touching: poor farmers in Tukon rented a piece of land and worked it in co-operation for the Lord's work; schoolgirls went without breakfast and gave the money to the church; college students accepted as pastors a pittance when as officials they might have had affluence—Chinese affluence, $100 instead of $5 monthly.

When one young man finished his course in college he began teaching in the mission for a salary of five dollars a month, refusing one of twenty-five which would soon have been advanced to one hundred a month. While he was teaching for five dollars he had an opportunity to teach Li Hung Chang's grandsons English an hour a day for thirty dollars a month. He did this extra work and gave the thirty dollars each month to the school to support a boy in college for a year.

Testimony of Col. Charles Denby.

Testimony to the quality of missionary work and the solidity of the Chinese Christianity is abundant on the part of those who have had longest and closest opportunity to observe. Col. Charles Denby, former American Ambassador, says:—

> I made a study of missionary work in China. I took a man-of-war and visited almost every open port in the empire. At each of these places I visited and inspected every mission station. At the schools the

scholars were arrayed before me and examined. I went through the missionary hospitals. I attended synods and church services. I saw the missionaries, ladies and gentlemen in their homes. I unqualifiedly, and in the strongest language that tongue can utter, give to these men and women who are living and dying in China and in the far East my full and unadulterated commendation. In China the missionaries are the leaders in every charitable work. They give to the natives largely out of their scanty earnings, and they honestly administer the alms of others. When famine arrives,—and it comes every year,—or the rivers inundate the soil with never ceasing frequency, the missionary is the first and last to give his time and labor to alleviate suffering. They are the writers of books for the Chinese. They are the interpreters for them and the legations. The first graduates of the finest Western colleges supply and practice surgery,—an unknown art among the Chinese.

W. J. Bryan's Testimony.

When Mr. William Jennings Bryan took a trip around the world, I had the pleasure of entertaining him at dinner in my own home in Peking, and of showing him about the city. He gave the Thanksgiving address in the home of Dr. H. H. Lowry, to which all Americans were invited, and he visited and carefully inspected every mission in the vicinity of which he happened to be. When he had arrived in India he wrote me the following letter:—

My dear Dr. Headland:—

I am interested in the work of your girls' school in Peking and am anxious to know what it costs to support a girl for a year. Will you kindly write me in Cairo, Egypt, giving me the necessary information.

Sincerely,

William Jennings Bryan.

I wrote at once saying that it cost $30 a year to put a girl through the girls' high school, or a boy through the college. He wrote me from Egypt saying, "Draw on me until further notice for the support of a girl in the girls' high school." I had the pleasure of introducing Mr. Bryan at Bay View, Mich., when he gave his wonderful lecture on the "Prince of Peace," and after the lecture he told me that he took up eight boys and girls in different mission fields, all of whom he is supporting until the present time. Such testimony from such a man is worth a good deal more than that of the tourist who never visits the missions.

Advance in Church Work.

During the past ten years there has been a steady advance in all kinds of church work, while in particular lines the work has been going forward with remarkable rapidity. We are told by the Congregational report on general work that the year 1910-11 "has been marked in several stations by a great advance in the idea of self-support and responsibility for the church as a Chinese church. The outcome of this movement has been most striking in Tientsin. The general policy of the station, as outlined a year ago, has been to place responsibility upon the Chinese leaders. Plans for the general work are made in consultation with them, and the Christians in several centers are expected to assume local self-control as soon as they are able to do so. A particular feature of this readiness has been

evident in the attitude of the Tientsin students in the theological and arts colleges; they have evinced a deep interest in the welfare of the church and station which has been of marked assistance. One of these students has been devoting himself to the task of arousing the activity of the church."

Union Church.

As a result of this movement there has been developed a self-directing, independent, union church in that city. "The society," continues the report, "has called a pastor, a man of experience in the Methodist Mission." Now isn't it refreshing to find a lot of young and old, new Chinese Congregational Christians calling a Methodist pastor.

Dr. Baker of the South China Mission of the Baptist women writes:—

A Young Woman Evangelist.

The *great spiritual awakening* which manifested itself a year ago in South China, and which was, humanly speaking, under the leadership of Miss Yu, that wonderful Chinese evangelist, has spread to various parts of the empire. She is a member of the Methodist Church but is not under their Board, as she prefers to be entirely free to go where the Spirit leads her. She has opened a home in Shanghai called the Bible School and Prayer Home. Here she holds herself in readiness to talk and pray with any who come to her. That is the way she began her work in the first place, just waiting at home; for it is contrary to all Chinese customs for a young, unmarried woman to go about the streets and into the homes. So she said she knew that if the Lord had some work for her to do he would send it to her. It was not long before her room was found by those

wishing spiritual help, and her time was more than taken. She is such a quiet, modest little woman, but speaks with the very power of the Spirit. In all her work there seems to be no dependence upon self, but an acknowledging of God's hand in it all, and a waiting upon him for guidance in every affair. I know of no other Chinese woman who has been so used.

Since Miss Yu's parents are both dead, and her elder brother says she can do as she likes, there has been no relative to enforce a marriage, as is the case usually. Several fine young Christian men have wished to marry her, but she says that it is not the will of the Lord for her. It is so very unusual that the Chinese would criticise her severely but for her beautiful Christian character, which offsets any tendency to gossip.

Christian Co-operation.

Turn to the report of the Christian (Disciples) Church in Central China and you find them emphasizing the same phases of work as the Congregationalists in the north. The report from Chuchou tells us:—

Three things have been emphasized: Chinese leadership, co-operation among the Christians, and modern Bible-study methods of teaching. With the exception of the time for communion service, the entire Lord's Day morning has been given up to the work of the Bible school. The evangelists at the out-stations have likewise made the lesson the center of the Sunday service. Self-support has been on the increase; subscriptions at the annual convention nearly doubled those of any single previous year.

Needs of the Church.

The Chinese Church cannot fulfill its glorious mission as the creator of the new China unless its nurture is as carefully planned as its planting. For the American Christian to feel that his work

is done would be a fatal error. The next twenty years are critical, they demand an outpouring of life and treasure such as has not been known.

First, the Kindergartens.

In China, as elsewhere, the child is the key to the situation, and Jesus is the discoverer of the child. An evidence of the recognition of the importance of claiming the children is the upspringing of kindergartens everywhere.

We are told by the "Missionary Intelligencer" of Shanghai:—

> A kindergarten for the tiny Chinese boys and girls was opened early in the year, with Mrs. Shaw in charge. This work is new to the Chinese, and not very well understood by them, so it was most encouraging to have ten little tots make their appearance. From the first they were so interested in their work they could scarcely be induced to go home, and now the number has increased to eighteen, all that can be accommodated. The mornings are devoted to regular kindergarten work, and in the afternoon the children receive instruction in the easy Chinese characters.

Woman's Board of Missions.

This is true not only of the work of the mission of the Christian Church in Shanghai but of other missions in other cities as well. Plans for a union kindergarten to be supported and taught by workers of different denominations who will combine for this effort, are already maturing. It is expected that the outcome will be a kindergarten of the highest grade possible to provide for the Foochow Mission, from which trained Chinese workers will be sent out to spread this beneficent work among children. The kindergarten which up to

this time has been the work of the Methodist Woman's Board, has enrolled over fifty members,—a happy flock who have profited greatly by the instruction received and have carried the influence into many homes. At the Christmas entertainment given in the kindergarten a model of Foochow City was built by the little people by the use of blocks. This was a source of great wonder and interest to the older people who came to look on.

Southern Baptist.

This work, however, is often carried on with great difficulty because of lack of funds. Many of the kindergartens are begun because of a deeply felt need of the neighborhood, and when the thing is well started the ladies find themselves compelled to close the school. Notice the following from the Southern Baptist women's report:—

> This work has been in charge of Mrs. Snuggs. Owing to having no suitable building and other difficulties, the normal kindergarten, started in a hired building, had to be discontinued the last half of the year. In one of the Tung Shan Church class rooms a daily and Sunday kindergarten has been held, with an enrollment of thirty-five and an average attendance of twenty-eight. Five of the pupils have been baptized. This is a new but very important branch of the work. What better time than young childhood can be had for impressing a child's mind and heart? For real success this work needs a suitable building.

American Board.

For a long time the American Board Mission had been planning for kindergarten work and

carrying it on as best they could. But in 1910 Miss Vanderslice, the long-looked-for kindergartner, arrived in Peking. There is a growing sense of the importance of this training, not only in Christian circles, but throughout the city. Mrs. Stelle, who organized this work in Peking, has had a number of calls from young men who were looking into the subject. One of these, Mr. Yen, son of the President of the Board of Education, has a private school for the training of kindergartners. The Peking kindergarten was opened in October with an enrollment of thirty-five. The Pangkiachuang kindergarten is under the care of a former schoolgirl, who had but a year and a half of training in Peking. She has grown with her work and her love has won love with beautiful results upon the twelve little people who are her special charge.

Social Influence of Children's Work.

The teaching of the children in the kindergarten and the small schools has important social influences on the community. In our own part of the city, when we went out for a walk, the children would come out of their gate, stare at us with a frightened look on their faces, and then turn and run saying in a frightened tone, "The devil's coming." After we had taught them in the Sunday school and day schools, when they saw us coming they would call out, "Teacher, when is the Sabbath day?"

Pathetic conditions, however, arise in many of these schools and kindergartens. One of these

is seen in the report of Miss Lochie Rankin in her report to the Methodist Episcopal Church, South. She says:—

Needs.

During the year just passed one vexing problem has sadly interfered with our plans for model class work —viz., how to seat *eighty* girls in rooms where *fifty* were barely comfortable. Buoyed by the hope that something would be done when the Bishop came to give at least some promise of relief, we improvised class rooms, using the veranda and summer house. But "'twas not wisely done." It was all very well in fair weather; but when the rain and frost drove all indoors, teachers and pupils suffered to such an extent that it seems best to limit the number of pupils in Memphis School to fifty until one more class room is added to the present building.

Are we to leave our day schools without buildings, without teachers, without funds at this critical moment when girls are crowding into our presence. For years we have been praying that the doors would open, shall we pray now for door-keepers to keep them shut, or shall we provide for their wider opening?

Second, Bible Women.

When missionary work began in China attention was quite naturally concentrated upon the men. Women were for the most part illiterate. Chinese customs did not permit them to sit in mixed assemblages; it was difficult for men to reach them with the gospel message The result was an undue proportion of men in the membership of the churches. A few years ago, Bishop Bashford, noting the few women enrolled as church members, felt that many cases of arrested development in the Christian life of men, and

many cases of lapses in the second generation, could be traced to the failure to reach the women. He began systematically to promote the evangelization of women by women evangelists and the further training and equipment of the Chinese Bible women as among the most important factors in the Christianizing of China. The Methodists have been among the leaders in the emphasis of training classes and schools for Bible women, but all denominations are now appreciating the strategic importance of the Bible woman, and the necessity for her better and more thorough preparation for her work.

The Character of Chinese Bible Woman.

I do not know of any subject that I should rather study thoroughly than the Chinese Bible woman, just for a study in sociology. There is about the Chinese Bible woman all the interest that there is to the Southerner in the old "mammy" of the slave days. But in addition she is a preacher, a teacher, a nurse, a mother, a prophetess in the community,—in many cases a heroine, and in almost every instance a widow for whom there is, according to Chinese ideas of propriety, no second marriage. We are told in the books for girls, in the enumeration of a wife's virtues:—

Tenth and last that I would offer
Is, be cautioned all your life;
Once you marry 'tis forever,
Once you may become a wife.
Three dependencies, four virtues,
Let them all be perfect, then
Who can say that mongst our women,
There are no "superior men"?

Many of these Bible women are *chün tzus*, "superior men" or sages, as it is usually translated in the classics. Every mission has them. I venture to assert that it would be difficult to find a mission that had been established for a dozen, or a score of years, in China that did not have its Bible woman, who was one of the characters of the city, town or neighborhood, and always a blessing to Christians and non-Christians alike.

Take for instance

AUNT HIAN

The Story of Aunt Hian.

of the Reformed Church as told by Miss Nellie Zwemer. She says:—

The first time I saw Aunt Hian was nearly fourteen years ago at our Taw-kio Chapel. After the woman's meeting I announced that our class for women would open the next Monday, and I invited all who wished to learn to read and understand the way of salvation to let me know if they could come. Aunt Hian was then nearly seventy years old, a tall, thin woman with a bright face, but half-closed sore eyes. She prostrated herself before me as she would before an idol and begged to be allowed to come to our class. After I had persuaded her to rise, I told her I feared she was too old and her eyesight too poor to learn to read, but if she came to church and listened well and learned to pray that would do for her. But on Monday forenoon Aunt Hian appeared. She had walked a long distance, and was so determined to stay that I let her remain, thinking it would help her to listen for a few days to the Bible lessons and to learn a few texts and hymns, but she was not content with that, and wanted a primer so that she, too, could learn to read "God's letter," as

she had heard some one call the Bible. I gave her the primer to humor her, but did not intend to spend much time teaching her. She, however, always stood at my side when I taught others, and to my surprise knew her lessons as well as anyone. She always studied aloud, and when she came to a difficult word would kneel and say, "This is too hard for me. Holy Spirit, help me remember." Often at six in the morning I would hear her spell her lesson as she sat on the church steps below my window.

We have a little book called "Daily Manna," which has a Bible text, a short explanation of it, and a short prayer on each page. When she had finished her primer I helped her spell the words of the first text, and then showed her the book and told her to read, which she did well. Then I said, "Now you have read part of 'God's letter.' This is a verse from the Bible." Her joy and gratitude touched and rebuked me, who had been able to read God's Word all these years. She knelt on the floor and most fervently thanked God for helping her to learn to read. She made rapid progress after that, and besides her New Testament she has read many other books, and she reads well.

One of the pictures I love to store in my memory is seeing her one day, when I passed through her village, sitting in her doorway reading one of Christ's parables to a group of heathen children.

Or who of all the members of the Woman's Foreign Missionary Society of the Methodist Church does not know

OLD MOTHER WANG,

Old Mother Wang.

of the little village of Anchia, in Shantung? Now the name Wang is as common in China as Smith is in America, and yet there is but one "Old Mother Wang" to any Methodist woman.

Her husband, a graduate of the first degree, went to Peking to get his second. Failing in this, he dropped into the street chapel and was converted. He became a chapel keeper, a preacher, and in a few months took a cartload of Christian books and returned home. He began preaching and selling books. His first work, however, was with his own family, for he held that if he could not get them to believe, he could not persuade his neighbors to accept the doctrine.

He had family prayers. He could not sing so he read the hymns. Once while reading,—

> Ye who seek the throne of grace
> Do not delay,

Mrs. Wang understood it to mean, for the sounds were the same, do not use tobacco. She smoked. Almost all Chinese women do. But she said to herself, if I can't smoke and go to heaven I'll put away my pipe. She concluded also that what was good for her was good for her neighbors, and she induced them to give up their pipes, and gathering some fuel they had a bonfire.

Her husband being a consumptive lived only three years after he was converted, but in that time he had established the church in his own home as well as in many of the surrounding villages. After his death Mrs. Wang went to her son and said, "I am going to Peking to study in the woman's training school and then come back and take up your father's work."

He took her to Peking, and, while she studied

with the women, he was at work in the boys' school.

One day she inquired of the gatekeeper the pronunciation of a certain Chinese character.

"Why that is *Wang* your own name," he answered. "You are too old and stupid to learn," he continued. And Mrs. Wang added, "I thought I was."

But she was so diligent that in two years she could read the Gospels, and she ordered the boy to take her home.

They started in a Chinese cart, but before they had gone ten miles the cart upset, the old woman became frightened, and would not get in the cart again.

A Wheelbarrow Ride.

The son dismissed the cart, hired a wheelbarrow, put his mother on one side, their bedding and clothing on the other, and wheeled her four hundred miles to her home, in order that she might take up her husband's work.

For thirty years or more she has been going about among the country villages selling books, preaching and teaching the women, and when she was eighty years old she made the trip from Shantung to Peking, a distance of four hundred miles, in a Chinese cart to ask Mrs. Headland to take her in and let her preach to the Empress Dowager.

"Because," she said, and her hands shook as her voice did, "because I am so old, it may be the Empress Dowager will listen to the gospel from my lips."

But it was not possible to take her in, as no Chinese woman was allowed at the Manchu Court, and Mother Wang had to return disappointed to her home.

A few years ago when Miss Clara Cushman returned to China after an absence of nearly twenty years she cabled Old Mother Wang not to go to heaven till she arrived. And the old woman waited. And the next picture that came back from China was Clara Cushman, seated on the ground at the feet of Old Mother Wang.

They are good old saints—many of these Bible women!

Bible Women in Sunday School.

One of the places where the Bible women are indispensable is in the Sunday schools. All the larger girls and boys of the schools and colleges are used as teachers, and are thus trained for Christian work, when they have completed their studies. It is a Bible training school in which they are taught to sing, pray, preach and teach, and help others to do the same, and the most important of all is the help they give to the others. It fixes the facts in their own minds, teaches them how to impart them, and gives them a taste of a profession. Better than this, they are often instrumental in leading their schoolmates or others to a knowledge of salvation.

Third, the Sunday School.

The third need of the Chinese church is the strengthening of the Sunday school, particularly as an evangelistic agency. In too many cases the Sunday school has been maintained as a church

agency largely for the nurture of the children of Christian parents. It is capable of far wider uses, already being tried in several instances. For example here is the story of one.

A Heathen Sunday School.

A dozen little children wandered into the regular morning Sunday school. Being too ignorant to go into the regular classes they were taken by the ladies into a little room not connected with the church, and given a picture card, over the advertisement on the back of which they had pasted a sheet on which were the Ten Commandments. The children were promised that when they had learned them they would get another card.

The next Sunday they were ready for another card with a company of other children they had brought with them.

"But where are we going to put you?" the teachers asked. "The room is not big enough to hold you."

"*Wai tou*—outside," exclaimed the children. There was all out of doors, why talk of room.

"We will knock out a partition," said the ladies, "and double the size of the room," and they gave them a card with the Lord's Prayer on it.

The next Sunday that was too small, and they had to knock down another partition, and this Sunday they gave them a card with a hymn,—

> Around the throne of God in heaven
> Ten thousand children stand.

TAOIST PRIEST

American Board

As I came along the street during the following week I heard a lot of little folks in the police station singing this hymn.

One morning when they came the ladies were embarrassed.

"We have no room that is large enough," they explained, "you must come in the afternoon at two o'clock."

The next Sunday at twelve o'clock the alley was full of children. They had no clock in their homes, and for two hours they were packed in about the gate like so many little sardines, and it was not many weeks until the church was crowded to its utmost capacity, with more than five hundred little tots and their teachers.

What should be done? One of the ladies wrote home saying, "Our old church is falling down. We have it propped up both inside and out. We want $10,000 dollars to build a church that will hold fifteen hundred people."

The secretary told them to go ahead. The church was built, and it was not long until there were fifteen hundred little half-naked bits of humanity—some of them entirely naked—filling the street in front of the church.

But that school changed the sentiment of that entire section of the city. Where formerly the missionaries were reviled when they went out to ride or walk, the little folks now met them with smiling faces and always greeted them with, "Teacher, when is the Sabbath day?"

Fourth, Evangelism by Chinese Workers.

Another need of the church is the development of a fervent evangelistic spirit. This revival has already started almost spontaneously in various parts of the empire. I have already referred to the work of Miss Yu in Shanghai. In Shantung it started with a young Presbyterian pastor, a Mr. Ding, a graduate of the college at Weihsien, but the quotation given below is of his work in the Union College at Tung-chou under the American Board. It says:—

> At the end of the second day visible results began to appear and seventeen young men announced their intention to give their lives to the ministry. This number grew daily, until on the day of Mr. Ding's departure sixty-eight volunteers for the ministry joined hands with him in a great circle and received his parting advice and benediction. Fifty others in a similar way declared the consecration of their whole lives to God in whatever calling he might place them. The volunteer band has now increased to over seventy. Twenty-three students have united with the local church on profession of their faith. This means that practically our whole student body of one hundred and forty-five boys has been deeply moved.

A similar enthusiastic report comes from both the president of the Peking University and that of the girls' high school, while Bishop Bashford writes:—

Pastor Ding.

> During the recent revival under Mr. Ding, one hundred and fifty-three young men signed a solemn covenant with each other and with God, pledging their lives for the evangelization of China through some form of distinctively Christian work; this is the largest

volunteer band to be found in any college in the pagan world, if not in any college in Christian lands. Of equal importance is the fact that from our girls' school on the adjoining compound, during the same revival, one hundred and sixty-six young women consecrated their lives to Christian service by a similar covenant. *It is of immeasurable importance in pagan lands that young men consecrating their lives to the evangelization of the empire should find Christian wives and found Christian homes;* for the family, and not the individual is the unit of society in China, and also in the divine order.

A pastor in Ichou-fu, West Shantung, writes in regard to Mr. Ding's work as follows:—

Student Revival in Shantung.

In April, 1909, a remarkable movement began among the students of the Arts' College of the Shantung Christian University. The claims of the Christian ministry were presented to the young men by Rev. Ding Lee May, a Chinese pastor. China's need of the gospel, the poverty of the church, her need of leadership, the call of Christ were dwelt upon. First, seven of the seniors, the flower of the class, gave their lives to the ministry, though they well knew that this meant turning their backs on the brilliant official careers open to the possessors of the new Western learning, and the acceptance instead of poverty and obscurity. The number of volunteers increased to twenty, to thirty, to sixty, to eighty, until out of a student body numbering three hundred, one hundred and sixteen men had definitely given themselves to the Christian ministry. There was no excitement, no outward manifestation of emotion, but a deep consciousness of the presence of the spirit of God.

Revival at Hing Hua.

But the most remarkable of all the revivals in China during the past ten years began in the southwest of the Fukien Province at Hing Hua,

without any foreign leader, and without any great Chinese leader coming to the front, but where spontaneously the Chinese were moved to gather in crowds of thousands for a month or more, confessing sins, seeking salvation, and settling old scores with neighbors.

There are two foreigners who have taken positions of leadership in this revival work,—Rev. Dr. J. H. Pyke of the Methodist Mission in North China, and Mr. Goforth of the Canadian Presbyterian Mission in Honan.

Extended Chinese Revivals.

Mr. Goforth, who has a fluent command of Chinese, conducted evangelistic services in twenty-eight centers, everywhere with marked demonstrations of the Spirit. In Nanking fifteen hundred crowded into a tent made to hold twelve hundred. The impassive Chinese broke down in scenes of confession and contrition such as were witnessed in revivals in the early part of the nineteenth century in the United States. In Kai-ting in West China so marked were the changes wrought in the life of converts that non-Christians on the street said, "The Christian's God has come down."

Other remarkable revivals were held. In Hing Hua the members of a firm that imported opium were converted. They brought their entire stock to the pastor to be destroyed. A throng of a thousand attended the meetings.

New Developments:

Carried on in close connection with the evangelistic work in Peking is the comparatively recently established social work. The North Church is now reaping some

of the seed sown during the last six years in the lecture room work. One family of seven adult members has come into the church as the result of one woman dropping into the lecture room one afternoon. Last year it was decided to change the character of the lectures a little; three days in the month lectures are now given on religion, and three days on secular subjects. The change was made with some apprehension, but the women did not take any exception to it, and have come quite as often to the one as the other.

Lecture Courses.

In the autumn or early winter, representatives of the five missions working in Peking came together and made plans for a series of lectures to be given during the next six months. Twelve places were selected, and arrangements made for fifty lectures on popular and interesting themes for women. These lectures have brought hundreds of women all over the city into touch with the Christian Church. In two chapels these lectures have been followed by two weeks' evangelistic services.

Social Hall in Peking.

The workers in Peking have given much thought to the question of how best to come into helpful touch with large classes of women. The past year a "Social Hall" has been opened with this need in mind. As Christian workers we have a duty in teaching how to co-operate in work for city and individual improvement. In this hall could be held receptions for Chinese ladies, and five ladies are studying in afternoon classes. One of the pleasantest receptions was that given for the lady teachers of the American Indemnity School to meet those in government, private and Christian schools for girls. Another unique event was an anti-cigarette rally, when teachers and students from twenty-one schools were represented.

If the Chinese church is to win China for Christ she must be able to enlist the whole-

Fifth, Reaching the Student Class.

hearted devotion of the student class, both men and women. In this she is being tremendously helped by the student secretaries sent out by the Y. M. C. A. and the Y. W. C. A. These have access to student in both missionary and government institutions, and have already aroused great interest in Bible study and succeeded in enlisting some of the strongest men and women.

ILLUSTRATIVE QUOTATIONS

"Japan is too poor and too small to help China either in finance or war, and her people are so immoral that contact with them would be harmful rather than helpful to the Chinese. China wants the best there is in the world, and as all nations are now open to her she can get the best. Why should we take ideas from Japan when the difference between China and Japan and China and America is only the difference between six and fourteen days." (Eminent Chinese Official.)

Progress of Christian Work.

"In 1901 there were less than 100,000 Protestant Christians in China. The stations were many of them in ruins, the women missionaries were huddled in Peking, while the men in temporary quarters in the various centers tried to see what was left of the wrecked missions. The survivors of the awful massacres were scattered and depressed and poverty-stricken. Hostile critics at home were asserting that missionary work in China was utterly ruined and that no Chinese would ever again embrace Christianity. The Chinese seemed sullen and ugly.

"To-day the destroyed stations are all rebuilt and enlarged, new buildings have been added, missionaries, both men and women, travel safely in every part of the country. More Chinese have been baptized in eight years than in the fifty preceding. The communicant

membership of the church has risen (1907) to 180,000, which means a Christian community of 640,000, besides 120,000 children and young people growing up in the same holy fellowship." (Condensed from Arthur J. Brown.)

"It is at this point (the inability to be 'true to the highest moral consciousness within them') that the regeneration of China fails at present, and will continue to fail until some new spiritual regeneration comes to affect the nation itself." (Col. C. D. Bruce, the head of Shanghai's efficient police department.)

Description of a Chinese Revival.

"So the meetings began. Pastor Ding is an exceptional character. He is humble and modest where one feels that one might be proud; so gracious and full of tact that we foreigners, when with him, forget that he is a Chinese. When he speaks in the pulpit, you do not see the man; you only feel the earnestness of his words. From the first, the people were attracted by his simple eloquence. Day after day the number grew, until they taxed the utmost capacity of our new church. Meetings were held four times a day. On the third day, opportunities were given to those who wished to study the gospel to come forward while their names were recorded. Eighty-two responded. At all the succeeding meetings, names were added. The Christians began to work—the children to bring in their playmates, the laborers their friends, the students their classmates, and the rich their companions. They could not all come forward, and so individuals were given paper and pencil to take the names throughout the congregation. The number reached 865. After a few more days, the enrollment reached 1,000; and still the number grew until it stood at over 1,400.

"It is hard to realize just what these figures stand for; we ourselves cannot tell. They are not converts, such as you have in America, but only just wanting to

learn the way which leads to salvation. It is a great step in advance of the indifference which has hitherto prevailed. Only a small per cent of the whole are women, largely because women cannot attend public meetings as men do, while many who might have come could not get through the mud with their bound feet.

"It is seldom given to missionaries to see an ingathering like this, far beyond one's greatest hope. It looms up like a great mystery, holding us in awe and having but one solution: 'Not by might, not by power, but by my Spirit, saith the Lord.' Will those at home remember these inquirers in prayer that the grace of the Lord may abound unto them?"

A Simple Christian.

"A committee of Chinese pastors and elders were examining candidates for church membership in an outstation of Tengchow. An old woman almost blind appeared before them. Her son is an earnest evangelist, but not often able to go home to his old mother. Pastor Chang asked her how many gods there were, whether she kept the Sabbath, etc., to which satisfactory answers were received. Then came the question, 'What do you know about the doctrine?' The poor old lady answered slowly, 'I do not know anything; my son comes once a year and tells me, but I forget. I cannot see well. I cannot read. *There is no one in our village to teach me.*'

"'Do you trust Jesus?' The face brightens. 'Trust Jesus? Oh, yes!' 'Are you *sure* you trust Him?' A look of wonder comes in the face. 'Why, yes, I trust Jesus; that is all I know.'"

"Native Agents."

"Two phrases have long been current in missionary literature and correspondence. They are 'native agents' and native helpers. . . . We have come now to a point in Japan, China and India . . . where we should not only abandon this terminology but the whole attitude of mind of which it is the expression.

"We cannot always keep the churches of Asia in leading strings, and we ought not to do so. We must trust them and help to put them on their feet. . . .

"The more I see of the Christians in Asia, the more I respect them. In these countries (China and Korea), the Christians, as a class, have come from the lower strata of society. I do not mean the very lowest, nor am I unmindful that some of the Christians are men and women of the upper classes . . . the Chinese communicants are, as a rule, small farmers or shopkeepers. Few in either China or Korea had any education or social advantages prior to their baptism. Pastors, elders, evangelists and teachers have been taken from this level. . . . Our schools and colleges are now turning out more highly educated men, but most of the leaders of the native churches still belong to the first generation of Christians, and had little education in youth or until they were converted. But in our conferences these men discussed large questions with intelligence, courtesy and dignity. Sound opinions were expressed and ably advocated. . . .

Spiritual Christians.

"These Christians are often mighty in prayer. A missionary writes of the two Chinese pastors in his station: 'The prayerfulness and pastoral spirit of these leaders have been a rebuke and an inspiration to me. Their conversation is usually on the Scriptures, the passages of which they can find better than any foreigner I know; and their thoughts are much on the problems of the little groups of Christians. Often on the road we have stopped and prayed specifically for what the leaders had jotted down of definite petitions for particular needs. The reality, sincerity and naturalness of their prayers, both in thanksgiving and petition, have impressed me. Men who are not living in the Spirit cannot "get up" such prayers as they pray all the time.'

Endurance and Fidelity.

"Many of these men, too, endure hardness for Christ. They do not have the mental and financial support of the foreigner. No great body of influential people in other lands holds up their hands. They stand alone, not only in their social and business relations but sometimes in their own families. They stand, too, as a rule, in such poverty as we but faintly imagine, with only the barest necessities of physical life and few if any of its comforts. But they manifest a fidelity and courage and loving devotion to Christ which deeply move me. If, as Amiel said, 'the test of every religious, political or educational system is the man which it forms,' Christianity is meeting the test in Asia. These men are our brethren. They are doing, to say the least, quite as well as any of us would do in similar circumstances. Let us honor them and trust them. Let us not call them any longer our 'agents' or 'helpers,' but our co-workers and friends.

Resemblance to Early Christians.

"I felt anew in this tour that the scattered churches in Asia to-day are in about the same position as the churches of the first century to which the inspired writers addressed their epistles. They, too, were poor and lowly people in the midst of a scoffing and hostile world. The rich and the great heeded them not, and fidelity to Christ often meant loss of occupation and persecution which were hard to bear. To them the Apostles wrote, expressing the affection which they had for those early Christians, their anxiety as they considered the temptations and problems which they were facing, and yet their absolute confidence that God would guide his people aright. The Apostles could hardly have written differently if they had directly addressed the churches of Asia in the twentieth century. The little companies of believers at Philippi and Colosse, Corinth and Ephesus, and the sojourners of the dispersion in Asia Minor are reproduced to-day in the churches of China, Japan and Korea." (Arthur J. Brown.)

THE NEW CHINESE HERO

"'A memorial meeting was held day before yesterday for two students that were killed in the fighting a few weeks ago. The head of the board of communications, who is a strong Christian man, presided at the meeting, and some say that it was almost an evangelistic meeting. Three Chinese women (!!) made speeches that stirred the audience of several thousand people. That meeting is a wonderful thing for China. Heretofore very little honor, if any, has been given to men who lost their lives in the struggle for better things. The living have cared little for men of this heroic kind. Now there will be honor given to those who die for their country.'

"The letter from which the above extract was taken, goes on to speak of the remarkable part which native Christians are playing in the new government. The writer says: 'I think I told you in my last that quite a number of the new officers in the Foochow government are Christians. Of the five boards now organized four boards have Christians as presidents. One board is divided into three sub-boards, and of these two vice presidents are Christians. It really seems as if the opportunity for Christianity was never as great as it is now. Several prominent men are quoted as saying in public speeches that nothing but Christianity will do for China now.'

"The officers in many of the other provisional governments are Christians or in sympathy with Christianity, and President Sun Yat Sen himself is an earnest Christian, baptized many years ago in Canton by a missionary of the American Board. One or two members of his cabinet share his faith. If anyone had predicted this twelve years ago he would have been called a madman. Nothing shows more strikingly how far China has traveled since the days of the Boxer rising and the massacre of Christians at Taiyuanfu. At the latter

place, indeed, the people have just appointed a native Christian as head of the police force, to devise measures for their protection, which the Manchu officials are no longer able to afford." ("Boston Transcript.")

"Let us consider that a hundred years ago there was not a Protestant Christian in China, and that now there are a hundred thousand, and that the great mass of these have been enrolled during the last fifty years. If they progress during the next century in the ever-multiplying numbers of a geometrical progression, as they have done in the past, before long, this new section of the body politic will necessarily make itself felt in the counsels of China. This ever-increasing element of Christianity, under whose fostering care nearly all the material progress the country has ever made in recent years has had its inception, is not to be despised nor overlooked in prognostications of the future.

"The little white stone of Western progress and Christianity has been cast into the well-nigh stagnant pool of Chinese thought, and it has sunk deep into its very heart, unseen to a great extent in its progress; but its influence is making itself visible on the surface in ever-increasing ripples, which are extending far and wide, and have not yet reached their limit.

"Had Protestant missionaries done nothing else in China than prepared and published the books issued by them in Chinese; started the schools; written the books in English, containing narratives of their own travels, and accounts of the natives, and of their religious customs and manners; translated native works; instructed the youth of both sexes; and founded hospitals and dispensaries—had these, we say, been the only things accomplished by Protestant missionaries, they would have done a noble work; but added to all these more secular labours is the directly religious work of preaching the gospel, tract and Bible distribution, visiting,

gathering together the converts, etc., all of which, though less appreciated by the general mercantile community of China, have been as signally successful as the other class of undertakings.

"If Christian missions advance in the next thirty-five years in the same ratio as in the past thirty-five years, there will be at the end of that time twenty-six millions of communicants and a Christian community of one hundred million people,—one fourth of the Chinese nation." (Dyer Ball, "Things Chinese.")

"Then came evening worship,—the simple, sweet service, the little company gathered around a glimmering tea-oil lamp, spelling out with difficulty that Word which is spirit and life to every one that believeth; the queer, fervent hymn, sung each to his own tune. It would have seemed a strange picture to your home friends, could they have looked within,—the black walls looming high into the darkness, the faint light, the bent forms kneeling not on the damp mud floor, but on their narrow benches; but God himself had spoken to these humble hearts; and here, in this remote, unknown corner of the earth, they were tasting the sweetness of the communion of Saints." (Harriet Osborne.)

"One of our preachers took as his text last Sunday, 'And we were in all in the ship two hundred and three score and sixteen souls.' After a graphic description of the circumstances, he said, 'And who is there among us to whom I can liken this 276th man, Paul, who knew how to be silent, but also knew how to speak and to act when necessity arose?' My attention was close as I waited to hear if to his thought Yuan Shi ki, the long waited for official, was such a one. But no, to my great surprise, he attributed all these qualities of courage and resourcefulness to 'the company of foreign ladies and teachers, who instead of seeking some safe asylum for themselves in Japan or Korea, have stayed

and planned day and night for the protection of women and children and for the families of the people round about them.' This was such unexpected appreciation that for a moment it was not easy to keep back the tears, for many of the Christians have looked askance upon our efforts to help the people of all faiths and none, fearing perhaps that their interests might be overlooked." (Mrs. Ament in "Life and Light.")

"Two letters in the strange Chinese characters lie before me. They were received a month ago. One is from a preacher in our Tsunhua district, the other from a former servant in our mission. They are strangely alike in that they contain a list of the names of those who were known to us all, and after each name the sentences read like this: 'He was stoned to death,' 'He was cut in pieces,' 'He was quartered,' 'She was beheaded and her headless body exposed,' 'His wife killed herself to escape outrage,' 'These girls have been made slaves,' 'My family hid in the mountains,' 'She was burned,' 'The family were thrown into prison, and lands and crops confiscated, and homes looted,' 'Every Christian village in the district is destroyed and those who have been killed are not a few.' One of these letters ends with a plea that Dr. Terry and I should pray for 'God's church' that peace may soon come, and the other that we should pray for the 'people of China,' that they soon may have peace. I could take my Bible and write the names of our native Christians in China over against every form of torture and suffering mentioned in that eleventh Chapter of Hebrews.

"There were weak and faithless ones, that we know and do not deny, but that the great body of Christians stood firm and went with brave hearts and unflinching faith to the awful forms of torture and death that only heathen cruelty can devise is true also, and it should give to us all a deeper trust, a firmer hold on the

realities of life and the deep meaning in the Master's words, 'Whosoever shall lose his life for my sake and the gospel's, the same shall save it.'

"In those anxious days in Peking at the time of Conference I had been telling my assistant and one of our Tsunhua Bible women of the possibility of our never getting out of Peking alive. They looked at me calmly, and one said, 'We shall see God perhaps much sooner than we thought, and in a different way, and Timothy said, "If we suffer we shall also reign with Him."' The other said, 'We are in God's hands.' Oh, how many times we heard our Christians say those words, 'We are in God's hands!' Very many of them seemed to be moved by a *personal* love for Christ and a trust in his abiding presence in those fearful days." (Methodist Leaflet.)

QUESTIONS FOR FURTHER STUDY

1. In the light of the record of the Chinese Christians during the Boxer outbreak is it fair to doubt their sincerity?

2. In what elements is the Chinese church pre-eminently strong?

3. What problem in Chinese evangelism seems most pressing?

4. In the light of present conditions what action should be taken by Women's Boards

5. Compare the growth and character of the Chinese church with that of India, of Japan.

6. If you were to be a missionary in China which would you choose to do: train Chinese Bible women, organize Sunday schools, establish kindergartens, do evangelistic service among women, medical mission work, train nurses, or teach in a girls' boarding school? Which seems to offer the greatest opportunity for fundamental helpfulness?

7. Resolved that the development of Christian work for women and girls is the most pressing obligation upon the church in China.

8. Can you connect the Chinese revivals with similar movements in other parts of the world?

9. What attitude of mind is indicated by our use of the term "native church"? What better terminology might be substituted?

10. What elements may the developed Chinese church add to our apprehension of Christian truth?

11. What reflex benefits on the home churches are missionary activities in China likely to exert?

KINDERGARTEN, BALDWIN MEMORIAL, NANCHANG
Methodist Episcopal Society

AMOY SCHOOLGIRLS SEWING
Dutch Reformed Board

CHAPTER V

MEDICAL MISSIONS AND THEIR WORK

Christianity and the Body.

THE physical betterment of a nation is an essential part of its regeneration. One of the glorious by-products of Christianity has been a new sense of the sacredness of the body and a new study of its laws. From the viewpoint of Christian missions, therefore, the medical missionary is a direct as well as an indirect agency for spreading the gospel of the kingdom. Direct, in that by him people see as of old they saw "the lepers cleansed, the lame walk, the blind see, the deaf hear' because of the presence of Jesus Christ. Direct, too, in its removal of barriers of disease and suffering and filth that prevent the wholesome growth of the spirit. Indirect, in that the medical missionary prepares the way through the softening of prejudice and the breaking of the thick crust of ignorance for the evangelistic worker who follows.

Aim of Chapter.

The aim of the present chapter is to set forth the need of China for the gospel of health and sanitation, the beginnings which have been made through medical missions to meet that need, the bearings of that work on evangelization, and the crying necessity of further reinforcing this branch of the work.

Physical Suffering in China.

"The amount of disease and suffering in China," says Dr. Stewart in the "Chinese Recorder" of October, 1896, "is very great, and the methods of native medical practice tend rather to increase than to lessen it. The rich and poor alike suffer. Ignorance, superstition and filth are as apparent and potent among the wealthy as among the poverty-stricken. Scientific diagnosis and rational treatment are an impossibility even to the most wealthy, for the reason that a requisite knowledge of medicine cannot be said to exist in China at the present time."

Rural Conditions.

Throughout the country and the villages the houses are built of mud or brick, with dirt floors or porous brick floors. The inmates expectorate all about them until the floor becomes saturated with the sputum of generations. Tuberculosis is frightfully common all over the empire, indeed it is rare to find a family that is entirely free from the disease. Outside the door the drainage from the other houses stands in pools, or drains in a slimy rivulet to a pond for fertilizer just outside the village wall. In the cities the streets are of dirt, and similar drains of similar slime are to be found everywhere. In Peking, where they had a great sewage system, they cleaned the sewers in the spring by taking the contents out of the sewer, piling them up on the sidewalk, where they were allowed to dry for a week or ten days, after which they used this same material for building up the street whence it had washed into the sewer. Such a condition in the great Asiatic cities generates

smallpox, cholera, bubonic, pneumonic and other plagues that strike terror to the heart of the world.

To cope with these conditions China has no trained body of physicians. Her practice of medicine, like her system of education, is antiquated, empirical, and must needs give way to scientific methods.

Visit the Book Street.

I once went with Dr. Morrison, that wizard of the "London Times," to visit Liu Li Chang, the great book and curio street of Peking. He was anxious to secure some Chinese medical books of the old original type. After inquiring at several of the shops, we finally discovered some which he thought he wanted. In showing us the books the dealer also brought forth a chart—an anatomical chart I supposed it to be, though I knew that the Chinese had never studied anatomy. It was almost the size of the human body, but was covered all over with black spots which gave it the appearance of having had the smallpox. Almost every Chinese under the old régime had had that disease, and so I said to the dealer: "It looks as though it had '*blossomed out*' (the Chinese name for smallpox), why does it have all these spots?"

He smiled, and then by way of explanation said: "No, it has not had the smallpox. Those are the places where you can insert the needle in treatment by acupuncture without killing the patient."

"And about how many patients would you have to kill in making a chart of this kind before you discovered all these thousands of spots?"

He shrugged his shoulders, as much as to say that his business was selling and not making charts.

Various Kind of Medical Works.

We found very many works on all phases of medical practice, from the eye, ear, nose, throat and teeth, to the treatment of infantile maladies, as well as the diseases of camels, oxen and buffaloes. Some of these works are veritable encyclopedias. One, prepared by a prince about five hundred years ago, is in 168 books, has 1,960 discourses on 2,175 different subjects, with 778 rules, 231 diagrams, and 21,739 prescriptions. Prescriptions enough to cure all the ills of life; but when a Chinese has a headache he pastes turnip skins on his temples to bring the ache out. When he has a sore throat he pinches it up and down the two sides and the center until it is black and blue, in order that by counter-irritation he may cure the pain within. He still has a sore throat—but it is on the outside.

Acupuncture.

Treatment by acupuncture is still practiced by the old Chinese physician, and not always according to the spots on the chart, as every physician of any experience in Chinese practice will tell you. Without any attention to antiseptic methods they not infrequently cause blood poison, or introduce germs which set up inflammation, leaving the patient with a condition of arm, or limb, or joint, which may require amputation.

Chinese Medicine not Wholly Bad.

Now this is not to say that there is nothing good in Chinese medicine. The Chinese begun 2700 years B. C. to experiment with herbs in the treat-

ment of disease, and have discovered, and used for centuries, many of the common physics, astringents and other household remedies which our mothers and grandmothers used. Chinese medicine is still what our medicine would be without medical colleges or systematic instruction.

Chinese Doctors.

There are in all communities certain men and women who have a disposition to prescribe for anyone who is ill. Those who succeed in their prescriptions finally turn their knowledge into a commercial channel, supply themselves with an outfit of medical books, study the Chinese system of taking the pulse, which may require two years or more to learn well, in which each finger of the physician tells its own tale, even to the extent of learning how many years the patient has to live. The patient may also keep his own medical books, and if the prescriptions do not suit him he may prescribe for himself.

No Medical Schools.

Under the old régime there were no medical schools and hence no medical students. No license was necessary in order to practice medicine, but anyone was allowed to practice who could find patients to drink his doses.

The practice of surgery was most infrequent, as the Chinese had superstitions about the effect of the amputation of any part of the body on the condition of the spirit.

Advent of Medical Missions.

It is no wonder that under such conditions the introduction of Western medicine by the missionaries was in the highest sense educative and suc-

cessful in opening the way for the preaching of the gospel. The story has been so fully told in previous study books that this is not the time to repeat it, but rather to consider the present condition, needs and opportunities of the medical branch of missionary service.

The Plague.

The terrible visitation of the plague, bubonic and pneumonic, has brought a fresh realization of the importance of modern medicine and sanitation to the Chinese. The heroism of medical missionaries in aiding the government to stamp it out, has helped too, to commend Christianity to the people.

"When plague broke out in great virulence in Manchuria in the middle of the winter the word struck terror to the hearts of millions. The whole world was in practical ignorance of what the spread of this disease might mean, and even its manifestations and method of contagion and propagation were in large measure matters of conjecture. Its virulence and rapid spread were very patent facts, and with the help of all the foreign medical experts available, the Chinese Government set about the prevention of the spread of the disease in so far as it was able. Too much cannot be said in praise of these men who gave their best efforts, even in the face of death, in order to save the lives of others, and especial gratitude should be felt to the unknown thousands who as police, military or sanitary officers performed their duties without hesitation, courageously and well. The infection spread all through Manchuria and into many dis-

tricts in Chihli and Shantung. A natural corollary of the plague was the International Plague Conference held in Mukden, whose principal findings are now known to the world,—that the plague (pneumonic) originates with the tarabagan, a species of marmot; that infection is not carried on the breath, but is carried in the sputum, and that the bacillus dies very quickly without proper nourishment and cultivation."

Japanese Thoroughness.

An instance of the thorough way in which the Japanese deal with the plague was mentioned in a recent issue of the "Missionary Review of the World." In Formosa they are in control of a Chinese population of 3,000,000. They levy a tax of two rats on every household. Every rat is examined, and if found to be infected the house from which it came is cleansed and disinfected. During the last eight years 35,000,000 rats have been thus destroyed. Twice every year each house and shop has to disgorge all its effects and to be thoroughly cleaned out. The streets are lined with rows of tables piled with bottles, boots, fruits, boxes, tins, cans, pots and pans, while an inspector passes along to see that the shops are properly clean.

Impression on the Chinese.

"The people of Tientsin," says Dr. Stevenson, "are awake to the fact that vaccination does prevent smallpox, so many children are brought to us for vaccination. No one realizes as the Chinese do the awful ravages of this disease. Perhaps the one thing that has made the greatest impression on the

Chinese from a medical standpoint has been the presence of the plague in North China. The foreign-trained Chinese doctors did most effective work in sanitation and isolation. Dr. Wu Lien Te won the admiration of both foreigners and Chinese for the able way in which he directed several thousand men granted him by the government to aid in stamping out the plague.

"One can scarcely realize the difficulty encountered by those in charge of this work because of the ignorance and superstition of the great masses of the people. They never isolate themselves for any infectious disease. When one has scarlet fever or smallpox it is the custom for all the relatives and friends to call and see him. However, the people of Tientsin are being educated up to foreign medicine and seldom call us too late."

The Chinese Trained Physician.

One of the finest products of missionary pioneering in medicine has been the young Chinese physicians trained in Western medicine. At first the training was necessarily incomplete and partial, but even then surprisingly good results in strength of character, influence and skill were reached as the following incident will show.

One of the first graduates from the school of medicine in Peking University was Dr. Wang. When the Boxer trouble reached Peking he was arrested, his little son with him. The Boxers were ordered to put to death anyone who would not give up his faith and burn incense to the gods in the temple. But educated men were few in China, and so they said to him:—

HOSPITAL PATIENTS WITH DR. WOODHULL Woman's Board of Missions

"Dr. Wang, you are an educated man; we do not want to put you to death, but we have no liberty in the matter. You go with us and burn some incense and we will let you go." A Chinese Christian Physician.

"No," said he, "I will not burn incense."

"Well, we want to make it easy for you," they continued, "you just get some one to go and burn incense in your place and it will be all right."

"No, I will not get anyone to burn incense for me," he persisted.

"Well, we will get some one to burn incense for you," they continued. "You just go over to the temple with us."

"No," he answered, "I will not do that." Faithful unto Death.

"Then," they continued, "we must kill you."

"You may kill me," he answered, "but I will not worship your gods. How could I look my teachers in the face, if I burned incense in that temple? to say nothing of my Christ! We are four generations of Christians, my grandfather, my father, myself and this little boy. Do you think I would allow this child to see his father deny his Saviour? Kill me if you will but I will not deny my Lord." They ran him through with a spear.

It was their own conversation afterwards, overheard by one of our coolies who was carrying water for them at the time, that furnished us with the above information. As they themselves said: "It was a pity to kill such a man."

But important as were the earlier developments of medical missions the establishment of hospitals

Medical Missions for Women.

and training schools for women marked a development possibly even more influential. From the Chinese viewpoint it was unsuitable that women should be treated in general hospitals or by male practitioners. Yet women were the greatest sufferers from the defects of Chinese medical skill, and the ignorance and superstition of mothers resulted in a frightfully heavy toll of infant death and in general ill health and misery. The Women's Boards went about to undertake this form of ministry, and have developed some of the institutions of most widespread beneficent influence. The following may be mentioned as typical.

At Kityang, China, is the Josephine M. Bixby Hospital for women and children (Baptist).

Dr. Bixby.

"Dr. Bixby was an Iowa girl. Converted at sixteen, she soon determined to give her life to the foreign work. Declining all proffered aid she maintained herself for two years in the Training School for Nurses, two years in the Woman's Medical College and some time in the Moody Institute, all in Chicago.

"She sailed from San Francisco October 16, 1894, and reached Swatow, China, November 8th. Here she commenced the study of the Chinese language and took charge of some patients in connection with Dr. Scott. Together they treated more than a thousand patients a week, Dr. Bixby attending specially to the eye and ear patients. And in a little more than a year she assumed charge at Kityang. Here amid privations and

difficulties, work that demanded a man's strength, with none but native assistants, whom she had trained, sometimes alone at the station and taking charge of other's work during their furloughs, she wrought and planned and hoped and accomplished for eleven years. Then came the few months of suffering, and on Sabbath morning, June 16, 1907, she passed over to the true 'Homeland.'"

Let us follow Dr. Bixby through one day's work, typical of hospital work throughout all the stations in that locality.

A Day's Work.

"From half past eight to nine o'clock every morning we have a singing and preaching service at the chapel. This is under Mr. Speicher's direction, and that of native preachers. At nine o'clock I repair to the hospital, and, if it is not 'dispensary day,' spend the morning with my native helpers, looking after our in-patients. If it is dispensary day, my two boys attend to the dressing and treating of eyes, before nine o'clock, and at nine the door is opened and tickets are given out as the people come in, and we dispense medicines, and treat eyes, and all sorts of maladies until noon.

"The religious service for the in-patients is held in the evening, when all who are able to do so are gathered in the waiting room, and after a song is sung, a portion of the gospel is read and explained by one of the helpers, then a prayer is offered, and it is no uncommon thing for several to rise before the prayer is offered, and unsolicited, re-

quest that prayer be made for them. The dispensary also is always opened with a short service.

"We often find their ignorance exceedingly dense and to make even a slight impression upon them a most discouraging task, yet the work is not hopeless for many have learned while in the hospital to read a few hymns or tracts, and have learned to pray, and have taken home with them some seed truths, which, being divine, we know cannot die."

The Oldest Mission Hospital.

We find at Canton the oldest and largest mission hospital in the world, founded in 1835 by Dr. Peter Parker. It is supported by the Canton Medical Society, the physicians being furnished by the Board. There are 61 wards, with 300 beds, and over 20,000 patients treated annually. From 1853 to 1899 it was superintended by Dr. John G. Kerr, who trained 150 Chinese students, and translated over 20 medical works into Chinese. He also founded the only insane asylum in China. This hospital with its large chapel and schools is one of the most important evangelistic agencies in Southern China. Dr. John M. Swan is now in charge. Chinese friends have presented a building for a medical college. There are five dispensaries in different parts of the city.

Dr. Mary Fulton.

The largest medical work for women in all China under a single missionary continues to be the allied institutions in Canton, under Dr. Mary Fulton, namely, the David Gregg Hospital for Women, the Hackett Medical College, the Julia

M. Turner Training School for Nurses and the maternity and children's wards. Dr. Fulton is assisted by Dr. Boyd, while such help as their duties permits is given by Dr. Niles, Dr. Machle and Dr. Selden. It is more difficult to have hospital work exclusively for women than for men. In a recent report Dr. Fulton says :—

"It is not easy for the ordinary Chinese mother to leave her house. She must watch the door, attend to the children, cook, mend, etc. She has control of no money, and it is given only grudgingly if she must enter a hospital. I have known husbands to come to our sick women, and scold them for not getting well of some serious illness after a residence with us of a few days. The women are afraid to remain away long from home. One woman said she must hurry home or her husband would bring back another wife during her absence. With the men it is different. They go where and when they please and carry all the money with them. They remain in a hospital till cured or as long as they wish.

Hackett Medical College.

"Forty-eight young women are enrolled at the Hackett Medical College. Instruction is given by five Chinese and five foreign teachers.

"In January, three were graduated, making 34 in the seven years. Some are pushing out into untouched regions, which is helping to accomplish our object of supplying each large town with two Christian physicians. Eleven were engaged as instructors in medicine in different places. We

have three students from Foochow, one from Amoy, two from Hainan. The two who came from Honolulu over four years ago to study with Dr. Chesnut received their diplomas this year. One is now in Heung Shan and one is to assist a foreigner in a hospital. They seem like a sacred legacy, and I am grateful they are finally launched on their life-work."

Ten nurses are under training at the Julia M. Turner Training School.

Demand for Nurses.

"The demand for nurses has exceeded the supply. We need a new building for a nurses' home. One of our nurses who speaks English is so constantly wanted that she has been compelled to put up her price. Dr. Davenport says, 'She is worth it, as she is a perfect success.' This is high praise from an English doctor for a girl trained in a native hospital."

Dr. Fulton managed in some mysterious way to spend five hours a day in translation work. Three books are in progress, two of which will soon be published. She has translated: "Remarkable Answers to Prayer," "Diseases of Children," "Nursing in Abdominal Surgery," "Gynecology," etc. She says:—

"China is awakening so rapidly that she is not only crying from hunger, but one may say screaming for immediate nourishment in the way of books and help of every kind."

"After medical work in Amoy itself was given up by the English Presbyterians, in 1894, the

Board of the Reformed Church, in America, decided to take it up. In 1897 the first steps were taken. Money for a hospital for men was raised in America, and for a hospital for women in The Netherlands. The former was called Hope Hospital, and the latter at first Netherlands Women's Hospital, but subsequently Wilhelmina Hospital, after the Queen, whose mother is now its official 'Protectress.'

Hope and Wilhelmina Hospitals.

"Since the beginning of the work in Hope and Wilhelmina Hospitals, 16,000 in-patients and 125,000 out-patients have been treated. Over 7,000 operations of all kinds have been performed.

"The work is divided into four parts. First, there is the Dispensary. Five days are given to this a week. To these clinics patients are admitted free of charge, except that they must pay three cents for the card giving their number. This is paid but once, unless they lose their card, when a fine of three cents is imposed. Medicines and dressings are free. Only the bottles have to be paid for."

"In Shanghai," says the Protestant Episcopal report, "medical work has arisen out of the physical needs of the people of China as naturally as the evangelistic and educational work has been done in answer to their spiritual and intellectual needs. It is not to be considered as a bait by which men are drawn to accept the gospel, but as holding something of the same place as the miracles of mercy which our Lord

Protestant Episcopal Work.

worked upon the sick. These were the natural outflowing of His love to man and the work of the medical missionary is the free and unselfish devotion of time and skill to heal the bodily ills of men. It serves, no doubt, as an evidence of what Christianity means, but it is more than this; it is Christian love in action, and love is the true motive for every form of missionary work.

"In the District of Shanghai there are at Shanghai, St. Luke's Hospital for men and St. Elizabeth's for women, with dispensaries at both hospitals and two more dispensaries at Jessfield and Wusih.

"In the District of Hankow there are St. Peter's Hospital for men and the Elizabeth Bunn Hospital for women in Wuchang, with dispensaries at each place.

"In the district of Wuhu there is St. James' hospital, Anking, for both men and women, and a dispensary connected with it.

"The hospitals for women are under the charge of women physicians. The doctors, whether men or women, are graduates of the best medical schools, and the aim of all these institutions is to give the Chinese the benefit of the best care and the highest skill in the present, and to supply them with the object lesson of a few well-equipped, well-organized and well-conducted institutions, that they may be led to provide large numbers of similar institutions for themselves and their countrymen in the future. Working with the American

DR. WOODHULL AND MEDICAL GRADUATES, 1900 Woman's Board of Missions

doctors are Chinese doctors who have graduated from mission medical schools, and assistants who have been trained in the mission hospitals. The hospitals owe much also to the American women who have come out as nurses. Their assistance in the operating rooms and care for the cleanliness of the hospitals, their training of Chinese nurses, and their work with the women in the dispensaries are of the greatest value. The value of the medical work is so plain to the community where it is established that it usually receives substantial support in fees and subscriptions from Chinese and foreigners."

Dr. Reifsnyder's Work.

Among the women's hospitals in Shanghai none stands higher in the estimation of the community than that of the Woman's Union Missionary Society, for so many years under the superintendence of Dr. Reifsnyder. She is a woman of great strength of character, broad views, large vision, and has had a tremendous influence on the community through her medical work.

Mary Black Hospital in Soochow.

The women of the Methodist Episcopal Church, South, have the Mary Black Hospital in Soochow, in charge of Dr. Margaret H. Polk, of whom they say :—

"Under Dr. Polk's unfaltering consecration of life and energy to her chosen work it has grown to proportions wholly beyond the power of one woman to manage. She is now senior physician to 10,000 patients per year, this being the annual average from 1905 to 1910. She is general super-

visor of all hospital business, including the designing and erection of buildings. She is surgeon in charge of the hospital, instructor in the Soochow Medical College, lecturer in the School of Pharmacy and in the School of Nursing.

"In response to her repeated calls for help, Miss Mary Hood, our first trained nurse, was sent to her in 1907. She organized a class of nurse-training students, which movement holds promise of unspeakable relief to the suffering race of Chinese women and children."

Dr. Lucy P. Bement's Work.

The work of the Woman's Board of the Congregational Church is found at Foochow, at Shao-wu, where Dr. Lucy P. Bement is seeing 16,000 patients annually, besides her hospital in-patients, at Pang-Chuang, where "the clientele expanded rapidly from 2,000 in 1882 to 8,000 in 1886. It reached 15,000 patients per annum in the first decade, and 25,000 in 1897. Of in-patients there were from 500 to 800 annually, affording a large field for special Christian work, as the average stay of each patient was ten days. A venerable preacher became hospital chaplain, performing his duties admirably for ten years, from 1890 to 1900.

"A summary of the work of two decades is typical of the vaster work in the empire. The first decade sums up 44,163 individuals treated; the second decade, 98,952, making a total of 143,000 first treatments, and of 280,000 total treatments. *The proportion of men to women was as five to*

three. Surgical operations during first decade, 3,768; during second, 7,323; a total of 11,000. One fourth of these were operations connected with the eye."

Mrs. Dr. Tucker.

Dr. F. F. Tucker is in charge of the men's hospital and dispensary work here, but there is "a third court, for women only, and here the eyes, ulcers, aches, babes and children are even more appealing than in the other wards. These patients are largely under the special care of Dr. Emma Boose Tucker. Mr. Roosevelt is reported to have said in speaking of the kind of American he met in Africa, 'But his wife is a better fellow still;' and so it seems to these humble and needy women who must be reached by the woman physician, if they are to be won, body and soul."

Dr. Susan B. Tallmon.

Again at Lintsing this same Board has Dr. Susan B. Tallmon, who in a description of a day's clinic, gives the following interesting paragraph—interesting because unusual:—

"That girlish-looking mother asks if we cannot see her baby. She and her husband have walked six miles to bring the child,—he carrying it in one of two baskets suspended from the ends of a pole resting on his shoulder. The baby is a girl and only a year old. Her head is swollen to much more than its natural size, and her eyelids are so puffed that they seem near bursting. No; we will not take her into the dispensary; we will treat her here on the porch. I am afraid she has erysipelas, and we do not wish to get any unnecessary

germs into the room. How anxious the parents are! Who says baby girls in China are seldom loved?"

An insight into the unselfish ministry of these medical missionaries is given in the report of the Sleeper Davis Memorial Hospital:—

Sleeper Davis Memorial Hospital.

"It is not always telling the story of Christ and his love that counts most. A woman was carried from her home to the hospital on a stretcher. For weeks she had been suffering with inflammatory rheumatism, and the slightest movement seemed to cause intense pain. For weeks she had lain on her kang, or warm brick bed, without bath, and without change of clothing. Naturally, a bath was the doctor's first order; and Miss Powell, wishing to give her nurses an object lesson, determined to carry out the order herself. It was a difficult and unpleasant task, but proved well worth while. I am sure that woman will never cease to speak of Miss Powell's gentleness and kindness. 'Why,' she said, 'I have many dear friends and relatives, but there is no one who would do for me what you have done to-day!' She went home several weeks later, impressed with the thought that there is power in the Christian religion to change the human heart.

Fund for the Destitute.

"We have had in our hands this year a small fund which has enabled us to furnish medicine, surgical dressing, food and clothing to a few very needy ones. Destitute old ladies and neglected little children have been among the recipients.

Each of these poor people has a story. We hope the fund will be added to, so the good work may continue through the coming year. Often our wealthy Chinese patrons are glad to contribute toward the support of the poor in our hospital wards.

"For several years we have returned to the Missionary Society their annual appropriation for the support of the hospital. More money comes in each year from the sale of medicine and dispensary tickets. We depend largely for running expenses on the income from our outside practice.

"The educated classes believe in Western medicine and are willing to pay for the services of a Western doctor in their homes."

Hospital without a Doctor.

The Woman's Hospital in Ch'ang Li (Methodist) is again left without a doctor. In comment, Dr. Keeler, in charge of the men's hospital, says: "Here we have a complete and commodious set of buildings with ten thousand dollars invested, good living quarters, and a situation which for natural beauty, mountain scenery and healthful surroundings is unequaled in North China, with ten thousand sick and suffering children and women crying, 'Come over and help us!' Is it not possible by prayer and perseverance to find in all America a woman doctor to do this work? Another hospital whose one physician must come home on furlough pleads for, 'Just one of the ordinary all round good doctors of whom there are so many at home. If only they could know the need in China.'"

There has been one unique feature about the work of the Methodist church in Southern and Central China, viz., the medical education of young Chinese ladies in America.

Chinese Women Physicians.

The first of these was Hü King Eng of Foochow. Mrs. Keen of Philadelphia took an interest in this young lady. She first entered the Foochow boarding school, then studied music, then became a student helper in the Woman's hospital, then took a course in the Ohio Wesleyan University, and in 1888 entered the Woman's Medical College at Philadelphia. As the result of a fever her health became impaired, and she returned to her home in Foochow where she assisted in the work until, "in the fall of 1892 she returned to Philadelphia to complete her course in the Woman's Medical College. After graduating with honor in 1894, she took special hospital work, and went back to her native city in 1895, a regular medical missionary of the Woman's Foreign Missionary Society.

Woolston Memorial Hospital.

"As head of the Woolston Memorial Hospital, her Christian love, natural kindness and courtesy and medical skill draw to her the hearts of hundreds of suffering women, who feel that there is sympathy for them in her every look and touch. Many tablets have been presented to the hospital in token of appreciation of her work, while her missionary associates have a laudable pride in her success as a doctor, and her faithfulness wins their affectionate regard.

"A total of more than 26,753 prescriptions for the year 1909 partially indicates the extent of her labor of love.

"The graduation of the first student from Woolston Hospital in 1902 was the occasion of much rejoicing and lively explosions of festive firecrackers. It was celebrated in an ancestral hall, loaned for the exercises, and was the first time that a Christian service had been held in an ancestral temple.

"The people were eager and curious to witness this departure.

"In Dr. Hü's quaint phraseology, 'seeing a Chinese young woman receiving her diploma made many Chinese parents regret that their daughters were engaged, or married, or drowned,' while others exclaimed, 'Alas! who knew girls could do so much good to the world, more than our boys!'"

"Engaged, Married or Drowned.

This graduate, it is interesting to note, was Hü Seuk Eng, the sister of Dr. Hü, who is now acting as her assistant in the hospital.

Standing as she does, the first Chinese woman physician educated in a foreign land, Dr. Hü King Eng is an honor to her race and a joy to the Society under whose auspices she works. Her life, too, is well expressed in her own words,—"I just 'look up' and 'lend a hand.'"

"While in this country her influence was very helpful to others. One grateful mother exclaimed, 'Little did I dream when giving money for the work in China that a Chinese girl would lead my

daughter to Christ!' God is faithful to his promises. As we send the joy and blessing to the far away ones, he gives us back joy and blessing—'good measure, pressed down and running over.'"

In Central China Miss Gertrude Howe has the distinction of having been instrumental in educating two young ladies who have caused favorable comment in two continents. These two ladies are Dr. Ida Kahn and Dr. Mary Stone.

Dr. Mary Stone.

Mary Stone was born on the "first day of the third moon" in 1873, in a Christian home. Her parents were among the first Christian converts in China. With true devotion the little black-eyed baby was baptized and consecrated to "Heaven's Lord." Dr. Ida Kahn, in writing of her friend's early life, says:—

"With a faith which was strong and clear they brought up little Mary with natural feet, thus giving her the distinction of being the first native girl, not a slave, in Central and West China to have her feet left as God had made them.

"She began her Chinese studies early and proved an apt student. When she was seven years old two missionary doctors opened a hospital in Kiu Kiang. Seeing the good accomplished by these ladies, Mary's father thought he would like to have his daughter help her country women in the same way. So he took her to one of the physicians, asking her to teach Mary to be a doctor. This she kindly consented to do, as Miss Howe agreed first to teach her English.

"At nineteen years of age she obtained her matriculation at the University of Michigan. She graduated in 1896 and returned to work among her own people."

The second of these native Christian Chinese doctors, Ida Kahn, was also born in 1873, but began her life in a heathen home. We will let Dr. Stone tell the story:—

Dr. Ida Kahn.

"According to the Chinese custom, a fortune teller was called to tell her fate and to advise the mother concerning this new daughter. The blind man came, leaning for support on a small boy, hired by the fortune teller to lead the way. Then, though his blind eyes could not see the bright young face before him, he pronounced that she should be killed or sent away to another family. 'For,' said he, 'if she is allowed to live in this house you could not have the son you so desired, and who will be your heir when you die?' The mother was not so hard-hearted as to kill her child, nor was she compelled to do it by her good-natured husband, who in this matter excelled some of his hot-tempered countrymen who drive their wives to shameful lengths by harsh words or blows. So accordingly a family was to be sought that would satisfy her ambitious motherly heart. Another fortune teller was consulted, and this time it was found that Ida was born under the dog's star, while her intended was born under the cat's star, which was just the reverse of what it should be, for in China girls should always be inferior to

boys. But the child's life was not to be so easily slighted, when the Heavenly Father had sent it down with a mission to fulfill. After learning the story of the child from her native teacher, Miss Howe and another missionary lady went in sedan chairs to Ida's home and carried her back with them that very afternoon, and Miss Howe adopted her as her own. Ida's early years were spent in studying English, as well as Chinese, but of course, being a native, she spent more of her time on Chinese studies. She was baptized at twelve years of age and at thirteen she was received into full connection with the church.

Adopted by Miss Howe.

"Miss Howe brought her over to America to study medicine, as it was necessary in order to obtain a thorough training, for many practical courses, such as dissection, etc., are not allowed in China.

"At the age of eighteen she passed the entrance examinations to the medical department of Michigan University at Ann Arbor. She finished her course of studies the next year and began her work among her sisters in China, pointing them to the Great Physician, who is able to make them every whit whole."

A lawyer said to Dr. Kahn: "I am glad you are going back as a doctor. Doctors are more needed than missionaries."

"No, sir," said the doctor. "I do not think so, eternity is longer than time." Though zealous in the profession, both doctors feel that the soul is

even more important than the body, and the great purpose in their faithful ministration to the sick and weary bodies of their sisters is to lead the sin-sick soul to the Great Physician.

Government Recognition.

The success of these two devoted young doctors was so remarkable that it attracted the attention of the government, and a very flattering offer of positions in the new university in Shanghai was pressed upon them by a high official. This they did not deem it wise to accept, but remained in the service of the Woman's Foreign Missionary Society, where they are free to do their Christian work.

Dr. Terry's Field.

"But," some one asks, "are the medical needs of China so great? Have we not provided for a visitation of most of the people?" In one of the districts in North China in which the only woman evangelist is Miss Ella Glover, and the only physician Dr. Edna G. Terry, the superintendent says: "If each missionary were to visit one village a day, rain or shine, summer and winter, week after week, month after month, never resting, never making a return visit, it would take eleven years to complete one visitation. In the meantime must the people die," or shall we put forth a little extra energy and send more men and women to the front? This is by no means one of the largest districts in the bounds of the conference, and in some of the conferences there are very much larger ones, notably in West China. When one contemplates the

tremendous influence that has been exerted on China by the few workers who have been sent, allowing for all the influence of governments and of business, he cannot but feel that the income from the funds and the lives invested has been great indeed, and that there are few places in the world where greater results could have been obtained in the same length of time.

Insufficient Equipment.

The marvel which these women have accomplished grows when it is remembered with what meager and inadequate equipment it has been done. To-day the Boards are facing the necessity of modern structures, adequate, well lighted, sanitary, with the best equipment, if they are to maintain the leadership so gloriously won. Miss Withers, a Baptist missionary, wrote to her Board the following appeal, which might with equal justice have been sent to many others:—

Government Competition.

"As I have said often and often before, China is waking to her own needs these days and, as you well know, has men and women in all walks of life, in America and in England and Germany, training to become their own teachers. What has that to do with us and our hospital? Only this —that when they start their hospitals, medical schools, etc., these people will be their own teachers, and then, where is the Christian hospital with its influence to come in? Where is the opportunity to teach in the homes the love of the Great Physician? Gone! It frightens me to think about it. If we have the best to offer

them, they will not feel the need of a school or hospital of their own here, and thus our work can go on. Now is our time, before these government hospitals and schools are opened.

"Then, furthermore, why should you send us out here to waste our lives, when our lives can and will count for so much, if only we have things we need to use in our work?

Modern Tools Indispensable.

"Pardon me if I seem to speak strongly on this subject. But the time has come when we must have these things, or stop thinking we can run a hospital. If we ever get the place fixed up once as it should be, then we can and will make it pay for itself. But first we must have it furnished."

Says a Methodist report in regard to the Isabella Fisher Hospital, the only hospital for women in the city of Tientsin:—

"The urgent need of this work is a new building. The hospital is a row of Chinese rooms with dirt floors that are damp and unsanitary. The patients are not as crowded as they would be in their homes, and the rooms are cleaned and whitewashed often. For twenty years Dr. Stevenson has worked under these discouraging circumstances."

A Great Opportunity.

There is no greater opportunity for enlightened philanthropy than is presented in China to-day. Here are two hundred million women and girls, the mothers and future home makers for one fourth the human race. They are desperately in

need of just what the hospital, the woman's medical college, the nurses' training school will bring them. One tenth the sum that would found a memorial hospital in America will found one in China. What would endow a bed in New York will found a nurses' training school in China. A living memorial that shall go on repeating itself in blessing to unnumbered generations is within the reach of every Christian woman in America who contemplates a five or ten thousand dollar shaft in a cemetery.

Education of Native Workers.

And now I come to one of the most important parts of woman's medical work—the education of native assistants. China must eventually be converted by converted Chinese, and healed by native physicians. We welcomed the day when we began to see departments of Western medicine opened in connection with the government universities. There was at the time a fight made on the part of the conservatives in Peking, that Chinese medicine should also be taught, and a school and hospital of Chinese medicine was opened in the Southern city of Peking. So far as I know it has not been duplicated anywhere else in the empire.

Women's Medical Colleges.

What now about medical colleges for Chinese women. Most Chinese women, who are medical graduates, so far as I know, have taken their courses in Western colleges, and this for the reason that no woman's college worth the name had thus far been opened. Efforts have been

made in South China, notably at Canton, and something has been done. The North China Educational Union has undertaken to open a woman's medical college in Peking.

Dr. Gloss and the Union Medical College for Women, Peking.

The following account of the school is taken from the report of Dr. Anna D. Gloss, who is one of the instructors and is at present in charge :—

"The location of this school in Peking is fortunate for several reasons. The climate is good. The cold, dry winters leave little to be desired. There are mission stations at convenient distances, where girls from the South can go to spend their vacations out of the city.

"The lectures are given in Mandarin. Some of the men who have been giving lectures in the Union Medical College have consented to furnish the same lectures to the women that have been prepared for the men; thus with the minimum of labor, giving most valuable assistance in the teaching at the woman's college.

"Three years of English is required for entrance, and English is continued as a study throughout the course, with the expectation that the students will be able to read medical journals in English and thus be always able to keep in touch with the most advanced medical thought. The course of study as planned covers six years. The first three years are devoted to lectures and laboratory work, the last three to lectures and clinical work in the women's hospitals of the Methodist and Presbyterian Missions.

"Whatever may have been the attitude of other countries toward the advent of the woman physician, China certainly has always given her a hearty welcome. That her work is waiting her is proven by the rapid growth of the college in Canton, and the royal reception given its graduates."

Students come from various parts of China; those from Nanking find no difficulty in studying in the Peking dialect; those from Foochow, however, need an extra year to study the new dialect. Dr. Hopkins, one of the leading teachers of the union medical colleges, says that the four young women in his classes are the equal of the best medical students he has seen.

Report of its Work.

The first class was opened in February, 1908. Dr. Manderson and Dr. Stryker send this year's report: "The Union Medical College for Women completed its third year last January. The two members of the first class are now in their fourth year, and are maintaining the high standard of scholarship which they set for themselves during their first year. There are four students in the second class. They are all women of strong Christian character; in the laboratory, in the recitation room, and on examination days they have done excellent work; and their enthusiasm and ready responsiveness have been a constant inspiration to their instructors.

Interdenominational Co-operation.

"Dr. Eliza Leonard, of the American Presbyterian Mission, is Dean of the college. During the year the Presbyterian Mission has furnished

WOMEN DOCTORS AND NURSES, HACKETT MEDICAL AND DAVID GREGG HOSPITAL, CANTON

Dr. Mary H. Fulton, Woman's Board of Presbyterian Missions

three instructors; the American Board, one instructor; the Methodist General Board, one instructor, and the Methodist Woman's Foreign Missionary Society, three instructors. We feel that the Presbyterian Mission has been most generous, since they have as yet no students in the college. The course of study was planned for six years. Experience, however, has shown that by lengthening each term the work may be done in a shorter time. We now expect our first class will be ready for graduation in five years, or in January, 1913. As the number of students increases, our need of a building becomes more urgent. For laboratory facilities this year we are indebted to the Woman's Union College in the American Board Mission. Mrs. Jewell has provided dormitory space in the Mary Porter Gamewell School, and Miss Powell has arranged to have meals served for the medical students in the Sleeper Davis Memorial Hospital. Part of the lectures and recitations have been given in the Methodist compound."

Work at Canton.

The college at Canton under Dr. Mary Fulton, mentioned by Dr. Gloss, has had the advantage of being in a port city that has long been open to foreign intercourse, where prejudice has been broken down, where the advantages of a great work for men has long been an example. We may learn a lesson from the success of this college. What has happened in Canton may happen in any one of a dozen other cities.

Training Nurses.

Connected with almost every hospital there is a class of young women who are studying to become trained nurses or helpers. This harmonizes with the whole genius of Chinese medicine, for as we have indicated, the Chinese doctor, under the old régime, was nothing other than a man with a disposition to prescribe, while the midwife, who takes the place of the doctor for women, is only a woman with a certain amount of experience.

Uncared-for Sufferers.

The necessity for trained nurses is apparent when we come to consider the way the sick are left uncared for. In the case of a necrosed bone, tubercular joints or glands, or other similar affections, the patient is often removed from the living rooms to some outhouse. This is one of the common sights a physician is called upon to witness. A little child, a beautiful young girl, a mother, or an old woman, lying in some outhouse, shut off from all the members of her family, is left to lie uncared for and alone. If the family is poor, and the relatives cannot afford to hire an attendant, the poor sufferer lies alone from morning till night and from night till morning, the paper windows all gone and swarms of flies buzzing about her. Thus she awaits death to relieve her. The physicians tell us that there are thousands of such suffering ones to-day in China where an operation, with the wound properly treated and dressed, would restore the sufferer to her family.

Character of the Missionary Physician.

The character of the missionary physician has been one of the greatest assets of the Christian Church in China. It may be doubted whether any group of men and women have done more to interpret Christ to the Chinese than have the medical missionaries. The stories of Dr. Eleanor Chesnut and of Dr. Macdonald Westwater, "the saviour of Liao-yang," are instances in point. A less familiar example is the part taken by Dr. Macklin in the recent capitulation of Nanking to the revolutionary forces. Dr. Macklin is at the head of the Christian hospital in Nanking. An article in the "North China Daily News" (Peking) of December 8th, says :—

Dr. Macklin of Nanking.

"A prominent part in the capitulation was taken by Dr. Macklin, who was accompanied by the Rev. Frank Garrett and Mr. Hales. Dr. Macklin's story is full of interest.

"It appears that the day before the capitulation, an Imperialist General Chao, in command of one thousand men, had two of his fingers damaged by a piece of shell or a bullet, and that in the afternoon Dr. Macklin operated on him and fixed him up. He told Dr. Macklin that he and his men were anxious to surrender but that they were afraid to, and that he was not going to leave his men in the lurch. Dr. Macklin told him that he had better go round and get together a few leading men for a conference which they could hold at his (Dr. Macklin's) house.

"This was apparently done, and the conference decided to surrender, whereupon Dr. Macklin volunteered to go out and talk to the Revolutionaries, and his offer was eagerly accepted. He, with a party, got down to the gate (presumably the one opposite Purple Mountain—probably the Taiping Gate) about 4 a. m. and started to dig a way through (the gate had been filled up like the other). In the meantime Dr. Macklin went up into the wall with lanterns, which lanterns immediately drew shell fire, presumably from Purple Mountain. Macklin put his lamp out quick, but some of the Chinese apparently didn't know how to put the lamps out, and Dr. Macklin hurried round and did it for them. The firing continued, so they moved down off the wall and waited a bit. Just as dawn began to break they went up on the wall again at another spot and this time apparently succeeded in attracting attention not only from Revolutionaries but from quite another and undesirable quarter also.

"There was at this time still an Imperialist force (estimated at 750) defending the Tartar city, and directly some Revolutionaries advanced in response to the signals of Dr. Macklin's party, this force opened fire both on the Revolutionaries who retired, and on Dr. Macklin's people."

Arranges Capitulation to Revolutionaries.

The article then goes on to show how Dr. Macklin dug his way through the loose rubble that filled the gate and led a party of Chinese toward the revolutionary lines, although in con-

stant peril through the whistling bullets. Through his efforts a conference was arranged and the force in the Tartar city persuaded to surrender. A large number of the wounded were brought into his hospital for treatment, and then the doctor was put in charge of the relief work.

The article continues:—

In Charge of Relief Work.

"Such relief is only to be given by his organization in return for work, and I understand that this is to take the form of colonization of the large tracts of waste land inside the city, hitherto the property of Manchu pensioners who would neither work it themselves or allow it to be worked. In this work he has the candid assistance of the new officials, and he is very optimistic.

"According to Dr. Macklin, all private property, even of Imperial officials, is being scrupulously respected, and the land which is to be taken by the authorities for his scheme is only public land or the land granted to the pensioners referred to above (corruptly according to the Revolutionaries).

"Whatever may be the eventual fate of these 'land colonies,' there is no doubt that his relief schemes are well worthy of support. It is only fair to Dr. Macklin, however, to add that he never asked the writer to draw attention to his plans—he just told me about them very enthusiastically, and I was struck first by the rapidity with which he has got to work, and secondly by the great fact that there at least is a real effort not to pauperize."

Dr. Macklin had previously written under date of October 20th:—

"I am now circulating lots of literature. It is a great time, and literature counts. . . .

"Just enjoying the revolution. . . .

"I enclose a card of Mr. Kung, who is in the seventieth-odd generation from Confucius (Kung Fo Yei). He is a graduate, I believe, of Yale, and a student of finance. I had a long talk with him on finance and single tax. I had a long talk the other day with Wu Ting Fang. They may call me in to help them on taxation. It takes with intelligent Chinese. Now is the psychological moment for hard work. I want to get literature in the hands of the peace commissioners."

A Missionary Reformer.

We have here the cheering spectacle of a medical missionary who is engaged not only in relieving physical suffering but has time as well to study into the single tax philosophy of Henry George and to become an active propagandist of this one of the advanced applications of Christian theory to political practice. This is illustrative of a big section of missionary activity that seldom gets catalogued.

Summing Up: Need of Physicians and Nurses.

In this chapter emphasis has been put on the physical need of China for what Western medicine can do, and upon the spiritual bearings of that work on the permeation of the nation by the good tidings of liberty to body and soul. In closing I wish to emphasize still further the

urgency of the present crisis. There are hospitals in China which have been closed for a year at a time for want of physicians. All are undermanned both with physicians and nurses. The loudest call is a call for service. Dr. Ellen C. Potter of the Woman's Medical College in Philadelphia has said in a recent paper:—

We now face and have faced for several years an ever-increasing demand for medical missionaries (both men and women) and an alarming decrease in the supply.

During the last ten years there has been a marked decrease in the number of men and women studying medicine for the following reasons:—

First.—A systematic campaign based on financial considerations has been waged to decrease the number of those entering upon the study of medicine because of previous "over production"; this over production, however, was considered only in relation to our own country.

Reports of the council on medical education of the American Medical Association show that the number of medical students in the United States in 1900 was 25,171; in 1910, 21,526. The total number of women students in 1904 was 1,129; in 1910, 907.

The total number of medical graduates in 1900, 5,214; in 1910, 3,976, of which number only 3,544 passed the State Boards of Medical Examiners.

Bulletin No. 4, Carnegie Foundation for the Advancement of Teaching, page 154, states that in considering the reconstruction of medical education in the United States it is estimated that an annual production of 3,500 physicians will be necessary to meet the demands in this country for at least the next generation. When these figures are compared with those given

above it is evident that in the year 1910 there was practically no surplus for foreign service.

Second.—The increased academic requirements for admission to medical schools has materially cut down the number of students. This tends to improve the quality of the average physician, but bars out admirable candidates with good general culture yet lacking in certain technical academic counts.

Third.—The increased cost of maintenance of medical schools, because of the large demands in laboratory equipment, has increased tuition fees; (note 2), and the high cost of food stuffs has increased living expenses, thus excluding many candidates on the financial basis alone.

Fourth.—Last but by no means least, many young women are deterred from the study of medicine by the protests of friends and relatives who cannot endure that they should brand themselves as "strong-minded" (for say what you will women physicians are still looked upon as a little "queer" if not actually "peculiar").

This then accounts for the decreased number of medical candidates before Foreign Mission Boards.

In the April number of the "Intercollegian" (1911), I find the medical needs of many Boards enumerated, and I find **sixty-one men and thirty women physicians and twenty-nine trained nurses needed at once, while many of the Boards state that they have been searching for candidates for from three to five years.**

How are we to work out the solution of this problem and to bring more women into the field of medicine?

First.—Let the Boards co-operate in the establishment of an Information and Press Bureau. Let them make it a business to get in touch with the academic student world through its college journals (remembering that not one undergraduate in a hundred sees "The Intercollegian" or her denominational mission papers unless

HACKETT MEDICAL SCHOOL, BASKET BALL — Presbyterian Board

already committed to the service of missions), through vesper services, missionary meetings, Christian Associations, Summer Conferences, demonstrating the definite need in specified places of medical workers.

Let this Press Bureau reach the nurses through their local clubs and other organizations and through the nursing journals. The young women who have neither gone to college nor yet to study nursing, and who are still searching for their places in the world's work, can be told of the need in a very definite way through the young people's church societies and church papers, and through the various summer conferences.

Second.—Let the Boards themselves establish, or influence wealthy men and women of the various denominations to establish, scholarships in wisely chosen medical schools, and let the scholarships cover more than mere tuition, that the student may be relieved of all strain except that incident to her studies.

Third.—Have a medical member on each Board. This medical representative should be not only a capable practitioner, but should have some knowledge of hospital management, and if possible also of medical teaching, that she may give the best service to the Board.

Fourth.—Establish a system of short term medical missionary service—two or three years—as has been successfully done in some other lines. These short services will be of great value in easing the work for the permanent incumbent, making vacation and furlough more easily possible and in some instances securing for the Boards permanent workers.

There are two fields to be cultivated if we would fully meet the need for medical workers—that at home, which we have just considered, and the field in the Orient, for the women of the East are capable, as are our own, of becoming good physicians and nurses. In the very nature of things we cannot expect to send from this country all the medical help that is needed.

Let our Boards co-operate for medical education in the East; selecting an already established hospital in a large city, or establishing a new union hospital around which it will be possible to develop a medical school.

We, as women, should remember that the teaching of these young women of the East must be largely by women; therefore the great weight of responsibility for the suffering women of the Orient rests on us.

The suggestions of Dr. Potter are so weighty with good sense that I have ventured to quote her quite fully. Along some such lines not only the Women's Boards but the members of local auxiliaries must work if this most urgent need is to be met.

Second Need of Equipment.

A second need has already been disclosed, and that is for modern, scientific, adequate equipment in both buildings and apparatus. This need may best be met by interesting Christians of ample means in the definite needs of individual hospitals. These needs can be obtained from the Boards, and if brought home to those already interested in hospital work here at home they could be met without a doubt.

The religion of the Great Physician must be adequately presented to the Chinese if that great empire is to be won for Christ.

ILLUSTRATIVE QUOTATIONS

"The call for women doctors is especially emphasized (in China) as their services are most acceptable and, as a rule, essential to the treatment which suffering womanhood often needs. Facilities for the medical education of the Chinese, both men and women, are greatly needed and produce results of large usefulness as a missionary agency.

"The value placed upon woman's work for woman in China is frequently referred to with much urgency in the replies of missionaries." ("Report of Edinburgh World Missionary Conference," Vol. I, p. 305.)

"For reasons already stated China's women are a strategic element to be won; yet unless specially sought after, they cannot be largely affected by the gospel. Attendance upon an ordinary street chapel is out of the question, and even attendance at Sunday church service calls for a willingness to face criticism and misunderstanding which few are ready to meet, particularly among the wealthy and official classes." ("Edinburgh World Missionary Conference Report," Vol. I, page 94.)

"In 1893 Baroness Burdette-Coutts prepared for the Chicago World's Fair a book of about five hundred pages devoted to the details of woman's organized work in charity and philanthropy in Great Britain. One thousand one hundred and sixty-four societies were selected for the inquiries: 362 societies in aid of children, 102 in aid of girlhood, 130 for the friendless, 200 in aid of women, 62 orders of deaconesses. Two hundred and ninety of these reported 84,129 voluntary workers and 4,814 paid workers. There are by a carefully prepared and most conservative estimate in the English-speaking world of to-day not less than two million women locally known as workers to be depended upon in philanthropic movements; women so situated in respect to their home duties that they can contend with the hunger and dirt of the outside world, and this they do.

"If the other great religions of the world are as fruitful of practical altruism as Christianity there ought to be one million philanthropic women workers in the Turkish Empire, five million Hindu women devoting themselves to philanthropy, and seven million of Chinese women in the service of humanity.

"The attitude of Christianity throughout Christendom toward poverty is emphasized by a contrast with the great ethnic religions as to their surplus altruistic energy in aid of the poor. Christianity maintains in non-Christian lands 100 institutions for lepers, 247 foundling homes and orphanages, 651 training schools for nurses and physicians, 379 hospitals and 783 dispensaries." (Condensed from Tenney's "Contrasts in Social Progress.")

"'Little did I dream, when sending my money to China, that a Chinese girl would come over here and lead my own daughter to Christ,' said a Christian woman in Ohio, as she gratefully acknowledged that Dr. Hü King Eng had been the means under God of winning her child to Christ.

"In 1896, five years after Dr. Hü's return, two other Chinese girls, Ida Kahn and Mary Stone, graduated with honor from the medical department of the Michigan University." (Methodist Leaflet.)

QUESTIONS FOR FURTHER STUDY

1. What are the Chinese practices of midwifery?
2. In what ways is it advantageous to train a Chinese woman in medicine in her own country?
3. How do medical missions strongly commend the gospel? How do they diffuse a knowledge of Christianity?
4. Which do you regard as most needed in China, general hospitals, or hospitals for women and children?
5. What deductions would you make in regard to the ability of Chinese women from the first Chinese women physicians?
6. How many more modern hospitals ought China to have if she were to be as well provided as the United States?
7. How many hospitals should we have in the United States if we were no better provided than China?
8. What part may the missionaries play in helping China to make the change to modern medicine?
9. Why is the present moment critical?

CHAPTER VI

THE PRINTED PAGE

Power of Print.

One of the miracle workers of the present day is the printed book. It was to be expected that one of the signs of China's awakening would be an immense increase in her demand for books of Western learning. It has been impossible to translate and circulate with sufficient rapidity books to satisfy this new hunger of the mind.

Aim of Chapter.

It is the aim of this chapter first to show the high relative importance of literary agencies in shaping the new life in China because of her pre-eminent reverence for literature, second to recount the agencies of the Christian Church already at work, and third to stimulate the further development of such agencies.

I was talking one day with a Chinese gentleman, and the conversation drifted to the various influences that were being brought to bear upon the Chinese Government and the Chinese people.

Methods of Influencing the Chinese.

"What do you think," I asked him, "is the best method of bringing any subject to the attention of the people as a whole?"

"What do you mean?" he asked.

"Well," I replied, "there are various ways we have in the West of arousing the people and

getting their attention. One is by lecturing, another by preaching, another by schools and education, and another by writing books and tracts, and publishing newspapers."

"Two of these methods are familiar to the Chinese, and have been for centuries, and two are not."

"Which are familiar?" I asked.

"Education and literature are methods which the Chinese have used for twenty to thirty centuries to arouse and interest the people," he replied.

"What about preaching and lecturing?" I asked.

"They are new to us," he replied.

"Then of education and literature, which has the wider influence?" I asked.

"Education has a deeper and more lasting influence, but literature has more rapid and wider results."

Chinese Love Literature.

"From the cradle to the grave," he went on to say, "the Chinese love literature. The child, with open mouth and twinkling eyes, listens to the nurse, in the city or in the country, repeating rhymes appropriate to its particular neighborhood. I have seen the little girl in the city with a little red and black spotted beetle on her finger repeating,—

Nursery Rhymes.

Ladybug, ladybug fly away, do,
Fly to the mountain and feed upon dew,
Feed upon dew and sleep on a rug,
And then fly away like a good little bug.

"Thousands of such rhymes may be found in all parts of China."

"Yes," I replied, "I am aware that China is rich in such nursery lore."

"Leaving the nursery," he went on, "we have books appropriate for children of all ages. As soon as the little boy is ready to enter upon his studies, he is given a primer that will instill into him all the chief incidents of the history of the past, and another that will help him to understand what is the proper thing to be done under all social and human relations." Primers.

"That is the 'Ti Tze Kuei,' or Rules of Behavior for Children, is it not?" I asked, for I had already translated the primer into English, and was struck with many of the good bits of advice it contains. For instance among the very first lines the boy is taught that:—

> Love in each heart for all people should spring,
> Specially to the benevolent cling,
> Strength if you've left, be it small, be it great,
> Spend it in study, both early and late.

In another place the boy is taught that:—

When riding or driving, you always descend
From your horse or your cart, when you meet with a friend,
Nor remount till your friend has passed by, I should say,
A hundred, or more than that, steps on his way.

In the chapter on education we have given a definite outline of the literature that the Chinese

have prepared for the education of their youth. It is scarcely necessary to add here that practically all of this literature is designed with a definite aim of preparing boys for official life, and as there was no possibility of girls occupying any official position, when the education of girls was mentioned their first question was:—

Why Educate Girls?

"What do you want to educate a girl for? She has no prospect of getting into official life."

"Well," you answer, "an education will make her larger, broader, better; more able to perform the duties of life, and better able to take a place beside her husband."

"But there is no place beside her husband for her to take," he answers. "Her place is in the home, having babies and taking care of the family. There is no place in social or official life for a man and a woman to be side by side. The only place where she can influence or advise him is in their own private apartments."

"Well," you answer, "teach her to read so that she can familiarize herself with history, poetry, philosophy, fiction, and have some way by which to entertain herself when she is lonely."

Do Not Want Her to Read.

"No," he replies, "we do not want her to read novels. The novels are not fit for her to read."

It is indeed worthy of note, that while the Chinese classics are among the purest in the world, containing not a single word which could not be read before a mixed audience, their fiction

Dr. Woodhull and Her Students, Women's Hospital, Foochow

is of a very different style. Men who have spent years reading Chinese novels with the design of finding one that is fit to translate into English, have given up in despair. Their novels are too realistic. They have no idea of omitting the unmentionable things of life, but make them a part of their plot and their conversations. The "Hung Lou Meng" or Dream of the Red Chamber, is one of their largest and best novels, and describes Chinese life better than any but a Chinese could describe it, and has been read by more people, I have no doubt, than any other novel in the world. But it would be impossible to think of reading it in a mixed company.

Chinese Poetry by Women.

I cannot think of Chinese poetry without wishing that we had some poetical genius who could give us a worthy translation of some of China's best productions. Dr. Martin has given us a very good translation of an inscription on a fan written by a lady of the court—a concubine—and presented to the Emperor about 18 B. C. It is a very touching simile couched in choice language:—

Of fresh new silk all snowy white,
  And round as harvest moon,
A pledge of purity and love,
  A small, but welcome boon.

While summer lasts, borne in the hand
  Or folded on the breast,
'Twill gently soothe thy burning brow,
  And charm thee to thy rest.

But ah! when autumn frosts descend,
And winter winds blow cold,
No longer sought, no longer loved,
'Twill lie in dust and mould.

This silken fan then deign accept,
Sad emblem of my lot,
Caressed and cherished for an hour,
Then speedily forgot.

Book of Poetry.

Prof. Herbert A. Giles, a prince of translators, among other good things has given us a small volume of "Chinese Poetry in English Verse," from which the following specimen, familiar to every schoolboy, is taken. It is from Su Tung-p'o, whose name itself is poetic. He was a great poet as well as a great official who lived on the east slope of a mountain, and so he usually signed himself East Slope Su. He says:—

One half hour of a night in spring is worth a thousand taels;
When the clear sweet scent of flowers is felt and the moon her luster pales.
When mellowed sounds of song and flute are borne along the breeze,
And through the stilly scene the swing sounds swishing from the trees.

The Tang Poetry.

I wish it were possible to give some idea of the period of the Tang poetry, from the seventh to the tenth centuries—the dark ages of Europe. It is the most brilliant epoch in Chinese history. The reign of the Emperor Ming Huang was the focal point of the period—the Elizabethan Age. He was himself a general, a poet, a patron of

literature in all its forms, and he established schools in every village. He was a lover of music, and, as we have indicated elewhere, it was he who took a trip to the moon with his magician, who threw his staff into the air and it became a dazzling bridge on which the two could travel. In the mansion of the moon they beheld such performances, and listened to such strains, as enabled him after his return to establish a college for the education and drilling of young men and maidens for the operatic performances played by what is called "the young people of the Pear Garden." Certain it is that a new style of music, of a more joyous nature, was created at this time to take the place of the stiff and solemn kind that was then in vogue.

Poetry as Abundant as Water.

It is his encouragement of poetry upon which his fame rests, and by which he did most for the literary development of his people. Wherever a poet was found,—and it is noteworthy that most of them came from the mountainous regions of Szechuan, or the beautiful lake regions of the central provinces,—he was invited, urged, and if necessary, forced to appear at court. During this reign poetry was as abundant as water, and was taken by all classes with greater avidity than they took their food. It is said of one of the officials that he spent much of his time under some fine trees in his courtyard reciting poetry, and when called upon by anyone, he would send word to his visitor that he was engaged in official business

and must beg to be excused. It is said also of one of the poets that having been raised to the position of Secretary of the Imperial Banqueting Court, his poetry gained such an influence over the ladies of the palace that they never wearied of repeating his verses; while of another, we are told that having been captured by a band of robbers, the captain, when he learned his name exclaimed, "What, the poet! Well you need not be afraid, we won't hurt you. We like your poetry too well, make us some now." To which he at once responded with the following verse:—

Robbers Love Poetry.

The rainy mists blow gently o'er the village by the stream,
When from the leafy forest glades the brigand daggers gleam,
And yet there is no need to fear nor step from out the way,
For more than half the world consists of bigger rogues than they.

The men loved poetry, the women loved poetry, even the robbers in the cornfields loved the poets and their songs.

Philosophy.

For the sake of Chinese literature it would be of interest to review Chinese philosophy in the two periods B. C. 600-A. D. 97, and that of the eleventh century of our era. All that can be given concerning their literature, however, will simply be to show what great things the Chinese have done in this realm, in order to show that we must do something worth while if we expect to effect

any changes in their mode of thought. A page or two must be devoted to some phases of Chinese philosophical discussions.

Dispute About Nature of Man

More than three hundred years before Christ there was begun a discussion on "the nature of man," which lasted for more than a thousand years. It was pursued with the greatest thoroughness and aroused widespread interest. One school of philosophy said that the nature of man was evil, another that it was good, a third declared that it was neither good nor evil, while a fourth taught that it was both good and evil.

A last effort was made to harmonize these different views by Han Yu, "the Prince of Literature," about 800 A. D. "The nature of man," said he, "dates from the beginning of life; the feelings date from his contact with external things, or birth. According to their nature there are three grades of men:—

The Superior,
The Middle, and
The Inferior.

"The Superior grade is good, and good only; the Middle grade is capable of being led, it may rise to the superior or sink to the inferior; the Inferior is evil, and evil only. The question then arises as to whether the nature of the Superior and Inferior grades can be changed. I reply,—By study the Superior may become more intelligent; by restraint, or awe of power, the Inferior comes to have few faults. But the

grades have been pronounced by Confucius to be unchangeable when he says, 'The progress of the Superior man is upward, that of the Inferior man is downward.' ''

Big Things in Literature.

This is merely a glimpse of the literature of the Chinese on two great subjects: poetry, and this one phase of philosophy. They have one history of China, which has been fitly termed "a stack of histories," in 3,264 volumes. One medical work contains 168 books, 1,960 discourses, on 2,175 different subjects, with 778 rules, 231 diagrams and 21,739 prescriptions. They have one encyclopedia of the best literature which contains 22,937 books. The Emperor K'ang Hsi, the first great Manchu, wrote 176 books, besides governing China 60 years; while his grandson Ch'ien Lung, who gave up the throne after having ruled 60 years, so as not to outdo his grandfather, had written no less than 33,950 poetical compositions, published in 382 books, all completed 13 years before the end of his reign, while the works of these last years have never gone through the press. They have one biographical encyclopedia of 1,628 volumes, 376 of which are devoted to famous women, more than one fifth of the whole, while in their biographical dictionary of artists of 24 volumes, four are devoted to the lives of great women, one sixth of the whole.

In the conversation with which I began this chapter, my Chinese friend said that they love literature, which I think I have shown to be true.

He said also that the best way to bring any subject to the attention of the Chinese was by the printed page, and I asked him what evidence he had for the truth of such a statement.

Buddhism Established by Literature.

"Study the introduction and growth of Buddhism," he replied. "It is a system which has but little to recommend it over against Taoism and Confucianism, except that during China's dark ages, it deluged China with a literature, most of which, it is true, was in translation of books brought from India, some of which were good, but most of them indifferent, and these at a time when the making of books was anything but an easy task.

Making Buddhist Books.

"Buddhism was introduced in 65 A. D. By the year 400 the Emperor was such an ardent disciple of the Buddhist faith as to call a council of 600 priests to assist in the translation of books, at which he was himself present, while two of the princes helped to transcribe the work of the tranlators. In A. D. 451, a Buddhist temple was allowed in every city, with 40 or 50 priests, and the Emperor himself shaved the heads of some of those who took the vows. In A. D. 467, the Prince of Wei constructed an image of Buddha fifty feet high, in which he used five tons of brass and six hundredweight of gold, and five years thereafter he resigned his throne and became a Buddhist monk."

"But what has that to do with literature?" I asked.

New Books.

"Let me finish," he answered, and continued, "At the beginning of the sixth century there were not less than 3,000 Hindus in China, while the temples had multiplied to 13,000, and the prince himself discoursed publicly on the Sacred Books. The first Emperor of the Liang dynasty three times assumed Buddhist vows, expounded the sutras to his courtiers, and finally gave up the throne and entered a monastery at Nanking. By 730 A. D., we are told that 2,278 different works had been translated by not less than 176 different translators. Such was the growth of Buddhism, due for the most part to the influence exerted by the importation into China of such a vast amount of new thought and literature.

Tang Poetry Result of Buddhist Study.

"Nor was this all," he went on. "It is supposed that the period of the Tang poetry is due to the literary impetus given by the making of tonic dictionaries, the discovery of the four tones, and other study of the language done by the Buddhists in making these translations. The thought which I wish to impress upon you," he continued looking me right in the eye, "is this, that the establishment of Buddhism is due largely to the fact that it prepared for itself a vast amount of literature. In doing so it enriched China, not only by what it imported, and the development it brought about, but also by the impetus it gave to the Chinese in the revival of learning."

"It seems to me that what you say is worth consideration," I remarked.

School for Blind Girls, Canton — Presbyterian Board

"If it stood alone, perhaps it might not be," he answered, "but it does not stand alone. What I have said of Buddhism is true also of Catholicism. This as you know was first introduced into China by John de Mento in A. D. 1293, but was exterminated by the Ming dynasty a century later, and it was not reintroduced until it was brought by Mathew Ricci in A. D. 1589, about three hundred and twenty years ago. Father Ricci arrived in Peking January 4, 1601, and by the year 1636 he and his associate workers, together with their Chinese converts, had published no less than 340 volumes, some of them religious, but most of them on natural philosophy and mathematics. This book making was kept up by Longobardi, Schall, Verbiest, and their associates and successors, the last two being the most intimate advisers of the last emperors of the Ming and the first emperors of the present dynasty. It is not too much to say that the astronomy and mathematics of the Chinese were changed so materially as never to allow them to go back to their old theories, and because of this literary assistance, more perhaps than anything else, Catholicism was established throughout the empire. During the first fifteen years of the eighteenth century, in the governor-generalship of Kiangnan and Kiangsi alone, there were 100 churches, and a hundred thousand converts. The survey of the empire was carried on by the Emperor's command from 1708 to 1718 under

Catholicism Established by Literature.

the direction of the Jesuits, of whom Regis, Bovet, and Jartoux were the most prominent members."

I was not a little surprised at the readiness with which my friend quoted all these names and dates, but I said nothing and he continued.

"When the missionaries were expelled under Yung Cheng, it is said that three hundred thousand converts were deprived of teachers, and after the numbers had been reduced by persecution, the priests are accused by one of their own number of conducting themselves with such ostentation as to be unable to reach the masses. The accusation made by Father Ripa is as follows:—

Conversions the Result of Books.

"'The diffusion of our holy religion in these parts has been almost wholly owing to the catechists who are in the service, to other Christians, or to the distribution of Christian books in the Chinese language.' In 1861 we are told that they had 31 bishops, 664 European priests, 559 native priests, 1,092,818 converts, 34 colleges and 34 convents. Allowing for a large overestimate, or for many adherents who were weak disciples, they have still a goodly company for 300 years' work. The Catholics in China are doing no small amount of bookmaking, and what they do they do well, putting up their volumes in a form and style that would do credit to any press. An examination of the catalogue of the Pei Tang press in Peking will indicate the character of the work they do."

"May I ask if you belong to the Catholic Church?" I inquired, for I began to have a suspicion that he was praising his own creed.

"I belong to no church," he answered; "I simply try to see things as they are. The Roman Catholics and Buddhists began in the right way to make a success of the introduction of their systems into China, and had the former not been ambitious for temporal power when they beheld their efforts more or less crowned with success, Catholicism would have been far more widespread than it is to-day."

"You think then, that literature is an important adjunct in the introduction of religion into China," I remarked.

Nestorians Fail from Lack of Books.

"Contrast with these two systems the attempt at the introduction of Christianity into China by the Nestorians in A. D. 505. During the period when Buddhism was making such monumental efforts in the production of literature and taking such rapid strides, the Nestorians brought Christianity to China, but so far as we know at present they have left no record of their presence other than the self-eulogistic tablet at Sianfu, a replica of which may be found in the Metropolitan Museum in New York. To blot out Catholicism and Buddhism from China, one would have to destroy a large part of her best literature and learning. For while Buddhism cannot claim a single book that ranks with the sacred books of Confucianism and Taoism, she has insinuated

herself into all the ramifications of Chinese literature and life. And, indeed, this Nestorian tablet contains a very complimentary reference to Buddhism, in the description of how the priest *I Ssu* clothed the naked, fed the poor, attended on and healed the sick, and buried the dead. If he were a Buddhist priest it is a complimentary reference, and, if not, the mention of Buddhism in this connection is still an indication that Buddhists were beyond all others in such benevolent work.

"To destroy Catholicism would throw Chinese astronomy and mathematics back where they were a thousand years ago. But Nestorianism has passed away, leaving nothing but the epitaph on a single tombstone to tell of its existence. The inscription says that 'the Scriptures were translated and churches built;' and this was done 'when the pure, bright, illustrious religion was introduced to our T'ang dynasty.' But if the Scriptures were translated, and if other books for the instruction of the people were written, they have either all passed away or lie buried among the uninvestigated debris of Chinese literature."

I did not know whether to agree with him or not, but he was giving me a lot of things to think about, and I allowed him to proceed without interruption.

Mohammed Failed from Lack of Books.

"We are not confined, however," he went on, "to the tablet for the proof that Nestorianism was both widespread and influential. This fact is testified to by such early travelers as Sir John Mandeville and Marco Polo, of the general

truth of whose statements there is at present little reason for doubt. In addition to these we have various other proofs, chief among which is the general belief in the Christian Prince, Prester John, and his dominions, and in the record of Friar Odoric of Pardenone, the story of whose travels in Western India and Northern China agrees in the main with the record of Sir John Mandeville. But, as we have said, although the Nestorians were numerous during the Yuan dynasty, at the present time with the exception of the stone tablet, so far as I am aware, not a trace of them is left. Such could not have been the case if they had been as diligent as the Buddhists in the preparation of a good literature."

Islam.

"I cannot but allow that there is a good deal of truth in what you are saying," I admitted.

"What I have said of the Nestorians," he continued, "may be said with equal emphasis of the Mohammedans. Very little is known by the common people about them and their creed. They are exceedingly uncommunicative on subjects relating to themselves. When their system was introduced into China, and how, it is difficult to say. It is usually attributed to Wokassm, a maternal uncle of the Prophet, during the seventh century. As early as the T'ang dynasty the Mohammedan missionaries came to Canton and Hangchow.

Brought in at Many Places.

"It was not introduced, however, merely at one place. It was carried by sea to the southern

cities, and by caravans of traders from Central Asia to the northwest, west and southwest provinces. It will thus be seen that the Mohammedans have been in China for not less than twelve or thirteen centuries. In all the border provinces they are numerous. Their customs in regard to pork, wine and idols are very strict. They have a school in connection with almost all of the large temples for the study of the Koran in the native Arabic. But they seem not to have learned the influence of literature upon the minds of the people, and its disintegrating power on Chinese life; and so they are practically without books for the instruction of the masses, and without a distinct literature as a representative of the sect. Consequently they have made less progress as an integral factor in Chinese religious life in thirteen centuries than Buddhism did in five. It is not improbable that when the Nestorians were cut off from the mother church by the rise of the Moslems and the conquests of the Mongols they gradually amalgamated themselves with the Mohammedans, as they had long since ceased to maintain the purity of their faith, as well as to circulate the Scriptures, which we are told had been translated into Chinese. Certain it is that the two sects which prepared an abundant literature succeeded in establishing themselves in China, and the two which did not, have failed to get a hold upon the hearts of the people."

Poor in Literature.

"And what do you think of our Protestant methods?" I inquired.

"Wise," he answered, "the wisest that could possibly be adopted."

"In what way? may I ask."

"In the opening of schools and hospitals as well as churches, and the making of books," he replied.

"Will you explain what you mean by the making of books?" I requested.

Protestants Began with Books.

"Protestantism," he replied, "began with literature. It would seem almost as if some mysterious power was directing the pioneers of Protestant missions in this particular direction. First, they were shut out from preaching to the people, and their efforts were directed toward the making of dictionaries and other books which would assist them in the translation of the Scriptures, and to the compilation of books which would help the people to understand the Bible, and give the people some idea of the world as it exists outside of the Middle Kingdom. This, however, is only one form that literature took with Protestant missions in those early days. Their Bible translation was one advantage they had over the Romish Church which withholds the Scriptures from the common people. The various Bible societies are among the pioneers in taking up this work. Nevertheless those who are engaged by the Bible societies did not confine themselves to this line alone. But with all deference to all

Translated the Bible.

other literature, the Bible is the great civilizer. I know, as you do, that wherever the Bible has gone, progress has gone with it. I realize that the governments that are wielding the power of the world to-day, are the lands with the Bible. I understand too, that there never has been a system of thought organized into a science outside of a land with a Bible. I know that the wealth of the world is in the hands of the people who have the Bible. I realize that the music of the world has been inspired by the gospel, and executed for its praise, while the progress in the manufacture of musical instruments is the result of the demand on the part of the cathedrals and churches. I understand that the best art of the world—the progress and development of art—is the result of the inspiration of the gospel, and it has been executed by the man with a cross about his neck and a Bible in his robe. Only the man with a microscopic vision can spend his time picking to pieces the Book which has led in the progress of the world's civilization. Jesus Christ is the light of the world in every sense in which that sentence can be interpreted, for every oil lamp, gas light, electric, acetylene, oxyhydric or any other light, except a tallow candle or a dish of oil with a wick floating therein, has been made in a land with a Bible. The light, the progress and the comfort of the world is the result of the Bible, and so it was wise that Protestantism began by translating and circulating the Scriptures."

WHITE PAGODA TEMPLE OPP. WOODHULL HOME Woman's Board of Missions

"You have a high appreciation of the Bible," I suggested.

Influence of the Bible.

"Nobody that has lived in a land without a Bible, and has studied the history of the progress of thought, of invention, of clean cities, of comfortable homes, methods of travel, labor-saving devices, can avoid having a high appreciation of the Bible," he answered.

"But, you know, there are some people in my country who do not give the Bible credit for that progress," I volunteered.

"Those are the people who have either never lived outside of a Christian country, or who make no distinction between intellectual and religious thinking, or whose lives do not harmonize with the teachings of the Scriptures," he replied.

"No," I answered, "they think the white man has done it."

Chinese Ahead of Us before We got the Bible.

"Then why did not the white man do it before he got the Bible?" he asked. "My ancestors were a thousand years ahead of yours, before you got the Bible. We were clothed in silk, living in brick houses, with a great government, a great literature and a great civilization, when your ancestors were clothed in skins and living in caves, mud huts, or nesting in the trees. The only way you can explain your progress, is by admitting that your Bible made your church, your church sent her priests and missionaries, they established your colleges and made your books, and your civilization is the result."

So much for the views of my Chinese friend. They certainly are worthy of careful thought and point the way to one of the greatest lines of influence open to the Christian Church. The innate reverence for the printed page on the part of the Chinese people is unequalled by that of any other nation. Even a scrap of paper fluttering in the street is carefully rescued if it contains printed characters. The Protestant missionaries have not been slow to take advantage of this trait.

Protestant Translations.

It was not long after mission work was begun by the Protestants before they began the translation of such books as the "Pilgrim's Progress," and the preparation of "Evidences of Christianity," "Bible Stories," and various small books, stories and tracts which the conditions and circumstances of their teaching, preaching or medical work demanded, and so tract societies were formed in various parts of the empire. It would be a difficult matter to try to say how many editions "Pilgrim's Progress" and "Evidences of Christianity" have gone through, to say nothing of the number of volumes that have been printed.

Christian Evidences.

An amusing story is told about the "Evidences of Christianity," prepared by Dr. Martin. A copy of it and one of the Gospel of Luke was given to an official at the same time by a missionary. Some time thereafter he met the official and during the conversation asked, "How did Your Excellency enjoy the books?"

"'The Evidences of Christianity,'" he replied, "I enjoyed very much. It is logically written from beginning to the end."

"And how did you enjoy the 'Good News of Luke'?" he inquired further.

"Well, to be frank," he answered, "I do not think Luke sticks to the subject."

Tract and Other Societies.

In addition to the tract societies there was established a number of years ago a "Society for the Diffusion of Knowledge," the design of which was to publish and sell to the Chinese a large number of books that may or may not be distinctively Christian or religious. Books like McKenzie's "Nineteenth Century," Edward Bellamy's "Looking Backward," religious or semi-religious stories, books that may be used as study books, or for collateral reading in schools, or for the scholars in the old régime to use to become acquainted with the elements of Western learning, have been published by this society.

Demand for Books of Society for Diffusion of Christian Knowledge.

When the Emperor Kuang Hsü turned his attention to foreign learning and began buying their books, such a demand arose for their publications throughout the empire, that although they kept their presses going night and day, they were unable to produce books fast enough to satisfy the public appetite. It was at this time that Chang Chih-tung in "China's Only Hope," advised that Chinese members of legations in foreign countries should study the languages of the people to which they are sent and translate

the best works of those countries into Chinese. He commended very highly the work done in this line by such missionaries as Drs. Young J. Allen, Timothy Richard, and others who were devoting their time to the preparation of books, and he advised that large editions of these books be printed and scattered broadcast throughout the empire.

About this time there was a good deal of pirating of foreign books by the native printers of Shanghai. Many of the best books had scarcely left the press, before a pirated edition by the photographic process, was reproduced by the native shops in the city. Legge's "Four Books," which regularly cost eight or nine dollars, could be bought in a pirated edition for $1.75, and even Williams' dictionary of the Chinese language was put upon the market at a phenomenally low price.

Need of Literary Men.

I clip the following from the "New York Independent." It is in regard to a call from Dr. Timothy Richard, the head of the Society for the Diffusion of Knowledge among the Chinese:—

"No missionary in China has a higher reputation for wisdom than Timothy Richard, and it is worthy of note that he calls for one hundred missionaries who shall devote themselves entirely to literary work. The purpose is to reach the higher class of the Chinese, the scholars and leaders. In this he agrees with the Rev. Gilbert Reid, who has made himself a missionary to the

literati and officials, believing that through them the people as a whole are to be reached.

"While prejudice against the missionary has been removed there is as yet no great movement among the leaders of China to accept the Christian faith. The missionary labors have not been directed to them very much. The literature has been chiefly meant for the instruction of converts in schools and churches. Mr. Richard and other thoughtful missionaries believe that a chief reason for the failure of Christianity to attract the leading classes in China is because it has not been presented to them in the right way. Mr. Richard says:—

"'They think that there is one great lack in our mission methods now, viz., men who have first studied the religion and literature of China and know what its strength and weakness are on the one hand, and who also on the other hand have so studied the deep philosophical and historical fruits of Christianity in other lands, that they can clearly point out where Christianity excels the best the Chinese have in Confucianism or Buddhism. Moreover, Christians have not come to destroy, but to fulfill. Mere assertion will not convince. The superior ideals will have to be made clear and definite, so as to win the admiration of the best.'

"Mr. Richard is one of a number of thoughtful missionaries who believed that if a hundred men were to devote themselves to this kind of

work they might succeed in a comparatively short time in attracting large numbers of the leaders in the Chinese Empire to accept Christianity, in which case the masses would follow. Buddhism won its way through its high literature. It would be well if every mission should set aside one or two of its best literary men for this task."

Appetite for Literature.

You will observe that it is taken for granted by all who write on China that the Chinese have a tremendous appetite for literature. We have seen how certain systems have been established through the influence of literature while others which produced no literature have failed. We have seen what the tract societies are doing, and though they are working for the most part among the lower classes, we should remember that the lower classes of to-day may be the middle classes of to-morrow, and the upper classes of the near future. Missionary societies do a wise thing when they transfer those missionaries who have literary ability to this particular work, relieving them of all other duties that will interfere with their best literary output. I venture to say that missionaries all over China have found that persons come and apply for membership in the church who were first led to take this step by the reading of such books as "Evidences of Christianity," or others of a like nature. All those who have the ability to make such books should write as many of them as possible.

In adition to the books issued by the various societies, there are many scholars who publish their own works. There is an Educational Association which publishes a large number of scientific and other works. There are institutions of learning which issue publications prepared by their own teachers, and there is scarcely one of the larger missions which does not issue books either from their own or other presses, all of which help to swell the ranks of what might be termed a Protestant Christian literature.

Many Scholars Publish Their Owr Works.

Prior to the Boxer movement there were but few newspapers in China. Now there are more than two hundred newspapers, with a rapidly increasing circulation. Formerly the official classes paid little attention to this class of literature, but with the beginning of Kuang Hsü's reforms the paper edited by Dr. Allen began exerting a tremendous influence. Many of the leading journals have been bought by men connected with provincial governments, and their future utterances will be more carefully guarded no doubt than formerly.

Newspapers.

One of the recent developments is the upspringing of printing offices all over the empire. One of the most noted of these is "The Commercial Press, Limited," of Shanghai. This Press was started twelve years ago by Christian Chinese, who had learned the trade while employed by the Presbyterian Mission Press. After a time, these young and ambitious Chinese naturally

Chinese Publishing Company.

wanted to go into business for themselves. They therefore opened a small job printing shop near by. By skill and diligence, their business soon increased. When the new government system of education was adopted and foreign text-books were called for, the managers were enterprising enough to foresee the opportunity. They enlarged their plant and began to turn out the desired books. To-day, this Press is the largest in all Asia, employing over one thousand hands, all of them Chinese except about a dozen Japanese. It is equipped with the latest and best German, English and American machinery. It has a capital of $1,000,000, one third of which is held by Japanese and two thirds by Chinese. It uses not only Chinese paper, but stock imported from Austria, Sweden, England and Japan, chiefly from Austria and Sweden. It has opened twenty branch presses in various cities of China. It is managed on the co-operative plan, sharing profits with its employees. The net profits are divided into twenty parts. Five of these are distributed among the employees, ten go to the shareholders, three to the reserve fund, and two to the schools of children of employees, to sick and injured employees and the widows and orphans of those who have died. The net profits distributed in these ways last year were $200,000 Mex. It is gratifying to know, not only that the managers of this great institution are Christian men, but that of the three founders and present managers, one is the

SHANGHAI GIRLS' BOARDING SCHOOL, SOUTH GATE Presbyterian Board

son-in-law and the other two are sons of the first pupil of the Presbyterian boarding school at Ningpo. The head of every important department, except one, is a Christian, and sixty per cent of the men who are in responsible positions are Christians. This Press now issues most of the text-books used in the government schools and a large proportion of the bank notes which are in circulation.

Reformed Church.

The variety of the literary work that has to be done in China may be gathered from the following from the Reformed Church in America as taken from their report of their Amoy Mission. Varieties of books have to be made for the colloquial dialects.

"The work of Dr. Talmage in preparing his dictionary has been described in another connection above. The other members of the mission had a prominent share in the preparation of the Bible in the Amoy Romanized Colloquial, and in 1905 the preparation of an edition of the New Testament with references was done almost entirely by the members of our own mission. A number of text-books, both in Chinese character and Amoy Romanized, have been prepared by our missionaries. The number of books in the Romanized Colloquial is now more than fifty volumes, and more than half of these were translated or written by our own workers. Much more of this work would have been done had not the pressure of other work prevented."

Mission Presses.

The most important mission press in China is that of the Presbyterians at Shanghai which turns out millions of pages annually. The Baptist Publication Society circulates its literature n the fields of all the Baptist missions in China and sends books also to the Chinese scattered in many countries. One tract written by a Chinese pastor is definitely known to have been the means of the conversion of several hundred persons. It is entitled, "The Truth Manifested." The Methodists also have a mission press at Shanghai. No church in China is doing more to furnish wholesome literature for the people than the China Inland Mission. The Methodist Church of Canada is opening likewise a large work in the great Province of Szechuan.

Schoolbooks.

One of the greatest works in the line of literature that is now in progress is the production of schoolbooks. The old primers mentioned in the beginning of this chapter have served their day and are now put aside forever. The Commercial Press in Shanghai has young Chinese scholars, educated in Christian schools, familiar with the various series of schoolbooks used in America, preparing similar series for use in the native schools. Primers, with conversations and illustrations, like the modern primers now issued in such an attractive variety by our great publishing houses, together with graded readers up to the sixth or higher, prepared on the same scientific plan as our own. The children study now just

Modern Methods.

as our children do, understanding the meaning and significance of each character when they learn it, and not having to wait until they have committed the whole book before they are taught what it means. This is one of the triumphs of mission work in China,—the liberation of a hundred million or more of children from the shackles of the old régime, and the teaching of modern methods,—liberating the memory and developing the reason. Time would fail to tell what has been done. Would that the American people might realize that now is the time to induce China to catch step with Europe. Why cannot we show her that what made us will make her—the gospel of the Master?

Work of British Bible Society.

Some one has said that the translation of the Bible into a language is like the running of a railway through undeveloped country. The first Bible society to enter China was the British and Foreign Bible Society. In 1810 it published a Chinese translation of Acts by Morrison. Since then it has translated many versions in Mandarin, and in Wen-li in thirteen local dialects. The increase in their circulation for the last decade, 5,200,908 copies, was more than the entire circulation of the first eighty years.

In 1910 all previous records were broken when in one half day 72,000 books left the depot. During the year 2,107 cases of Scriptures weighing 86½ tons have been dispatched. The total of Bibles, Testaments and portions sold was

1,508,220, given away 8,129. The amount contributed in China as donations in support of the Society's work was $5,503.80.

American Bible Society.

The American Bible Society has broken all records with a sale of 849,276, an increase of forty per cent on the sales of 1909. If to this is added the number of Chinese Bibles, Testaments and portions sold by them not directly to the Chinese but to other mission agencies we have a total of 1,028,496, a gain of over one hundred per cent.

The National Bible Society of Scotland.

This differs from the other great societies in putting out illustrated gospels and portions, containing brief explanations of some puzzling terms in addition to the Bible text. In this pioneer work it has the backing of the missionaries. It has circulated 1,358,384 Bibles, Testaments or portions, a gain of 243,322.

China a Bible Buying Nation.

The combined sales of these three great agencies put China among the foremost Bible buying nations of the earth. The vast total of sales from the beginning of their work to the end of 1909 is 43,796,815 copies or portions of the Bible.

Pocket Testament League.

At the missionary conference in Shanghai in 1907 a committee was appointed to promote Bible study. Following the phenomenal success of the Pocket Testament League in Korea, it was decided at the close of the Chapman-Alexander meetings in 1909 to push the work in China. The Bible societies published the Gospel of Mark in a special edition with ornamental cover. This was sold

at a very low price. Thirty thousand copies have been sold for this purpose.

ILLUSTRATIVE QUOTATIONS

"Three times has God in his providence given us an opportunity in China to win the whole empire, but each time the Christian Church has failed because of weakness in the literary department. First, sixty years ago the Taipings had more than a hundred million followers but had no adequate literature to counteract the Old Testament idea of the conquest of Canaan and therefore failed.

"The second failure was twelve years ago when reformers, who believed in the Fatherhood of God and the brotherhood of nations, though they had over a million followers, in three years, failed for lack of adequate Christian literature acting simultaneously on the whole empire.

"The third failure was last year, when the great founder of modern education in China asked a missionary to provide text-books for the twenty universities of China, but this opportunity could not be taken advantage of because Christian missions had not a sufficient number of literary men to accomplish the task. These are among the great tragedies in Christian missions." (Rev. Timothy Richard, D.D., at Edinburgh Conference.)

"Christianity is a reading religion. Strong and valiant books are in demand throughout Christendom. The mental ongoing which is so characteristic of the Christian peoples is through their conquering so many books and taking to themselves something of their mighty personality. China, the most literary of the non-Christian nations, has no books to speak of, aside from one library of one hundred and sixty-eight thou-

sand volumes, and small libraries in the eighteen provinces and little gatherings of books in the Buddhist monasteries. But if Confucianism were as good a patron of books as is Christianity in America there would be in the Celestial Kingdom to-day more than twenty-nine thousand libraries, each averaging eighty-five hundred volumes.

"In the diffusion of literature the non-Christian faiths . . . (may be compared with the Christian). . . . Not until the Brahmans, the Buddhists, the Confucianists and the Mohammedans of the world flood Christendom annually with 381,166,106 pages of non-Christian literature will they do what the united mission presses are now doing with Christian literature in non-Christian lands. . . .

"To take up the comparative circulation of the Sacred Books. Not until the erudite scholars of China send forth Mencius and Confucius in four hundred and twenty-six translations, and circulate them broadcast throughout Africa and among the American aborigines as well as among the white barbarians shall we believe that their philosophy of life will prevail among all nations." (Edward P. Tenney, "Contrasts in Social Progress," p. 205.)

"The most important thing in China just now is that the women be educated." (Yuan Shi ki.)

QUESTIONS FOR FURTHER STUDY

1. Show how the need of translation of the best books of the West into Chinese opens a new field for work.
2. Are the gifts for this necessarily the same as those needed for the usual type of missionary work?
3. If you could translate into Chinese, what ten books would you select first?

4. If you could translate one brief tract containing a statement of Christian truth, what one would you select ? What are the greatest tracts ever written?

5. Aside from religious literature what do you think the greatest need in the way of reading matter on the part of Chinese Christians?

6. What countries are the heaviest purchasers of the Bible?

7. What is the relation of the colporteur to other forms of missionary work?

8. What would it cost to supply a station with a hundred Chinese Bibles and Testaments?

9. Describe the methods of Bible study in mission schools.

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The list of books that follows will be found valuable for reference and should be put into public libraries. A Committee from leading churches can secure this in almost any town without difficulty. If study classes desire any or all of the books they may be obtained through the Central Committee on United Study of Missions, West Medford, Mass.

THE CHANGING CHINESE, Professor Ross (Century). $2.40.

Of compelling interest.

CHANGING CHINA, Lord and Lady Cecil (Macmillan). $2.00.

Written by commissioner sent out to locate the Oxford Mission.

THINGS CHINESE, Dyer Ball (Scribner's). $4.00.

A mine of information.

UNDER THE EMPRESS DOWAGER, Bland and Backhouse (Lippincott). $4.00.

An authoritative account.

TWO YEARS IN THE FORBIDDEN CITY, Princess Der Ling (Moffatt, Yard). $2.00.

A fascinating and reliable account of court life by a lady in waiting.

THE EDUCATION OF WOMEN IN CHINA, Margaret Burton (Revell). $1.50.

The best book on the subject, indispensable.

EDUCATIONAL CONQUEST OF THE FAR EAST, R. E. Lewis (Revell). $1.00.

Not new, but valuable.

THE CHINA MISSION YEAR BOOK, 1910 and 1911. 2 vol. (Christian Lit. Soc., Shanghai.)

Two exceedingly valuable handbooks.

NEW FORCES IN OLD CHINA, Arthur J. Brown (Revell).

An admirable survey of the situation.

MEDICAL MISSIONS: THEIR PLACE AND POWER, John Lowe (Revell). $1.50.

CHINA AND AMERICA TO-DAY, Arthur H. Smith (Revell). $1.25.

Stimulating and suggestive.

CHINESE CHARACTERISTICS, Arthur H. Smith (Revell). $2.00.

Illustrated—indispensable.

VILLAGE LIFE IN CHINA, Arthur H. Smith (Revell). $2.00.

A sociological study—invaluable.

CHINA IN CONVULSION, Arthur H. Smith (Revell). 2 vol. $5.00.

A superb study of the Boxer uprising—a wealth of illustrations, charts, maps, etc.

COURT LIFE IN CHINA, A. H. Headland (Revell).

An intimate picture of court life, finely illustrated.

THE REAL CHINAMAN, Chester Holcombe.

Full of human interest.

YANKEES OF THE EAST, W. E. Curtis.

OPPORTUNITIES IN THE PATH OF THE GREAT PHYSICIAN, Valeria F. Penrose (Westminster Press). $1.00.

Illustrated. Very readable account of Medical Missions.

CHINA'S BOOK OF MARTYRS, Luella Miner (Westminster Press). $1.50.

Record of heroic martyrdoms in 1900.

A YANKEE ON THE YANGTZE, W. E. Geil (Armstrong). $2.00.

Very attractive book of travel, fine illustrations, favorable to missions.

THE COMING CHINA, J. K. Goodrich (McClurg). $1.50.

Exceedingly interesting survey—well illustrated.

DRUGGING A NATION, Samuel Merwin.

A history of the Chinese opium curse.

THE REVOLUTION OF CHINA, Arthur Judson Brown, D.D., 212 pp., 24 illustrations, map of China. 75 cts.

A valuable reference book.

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